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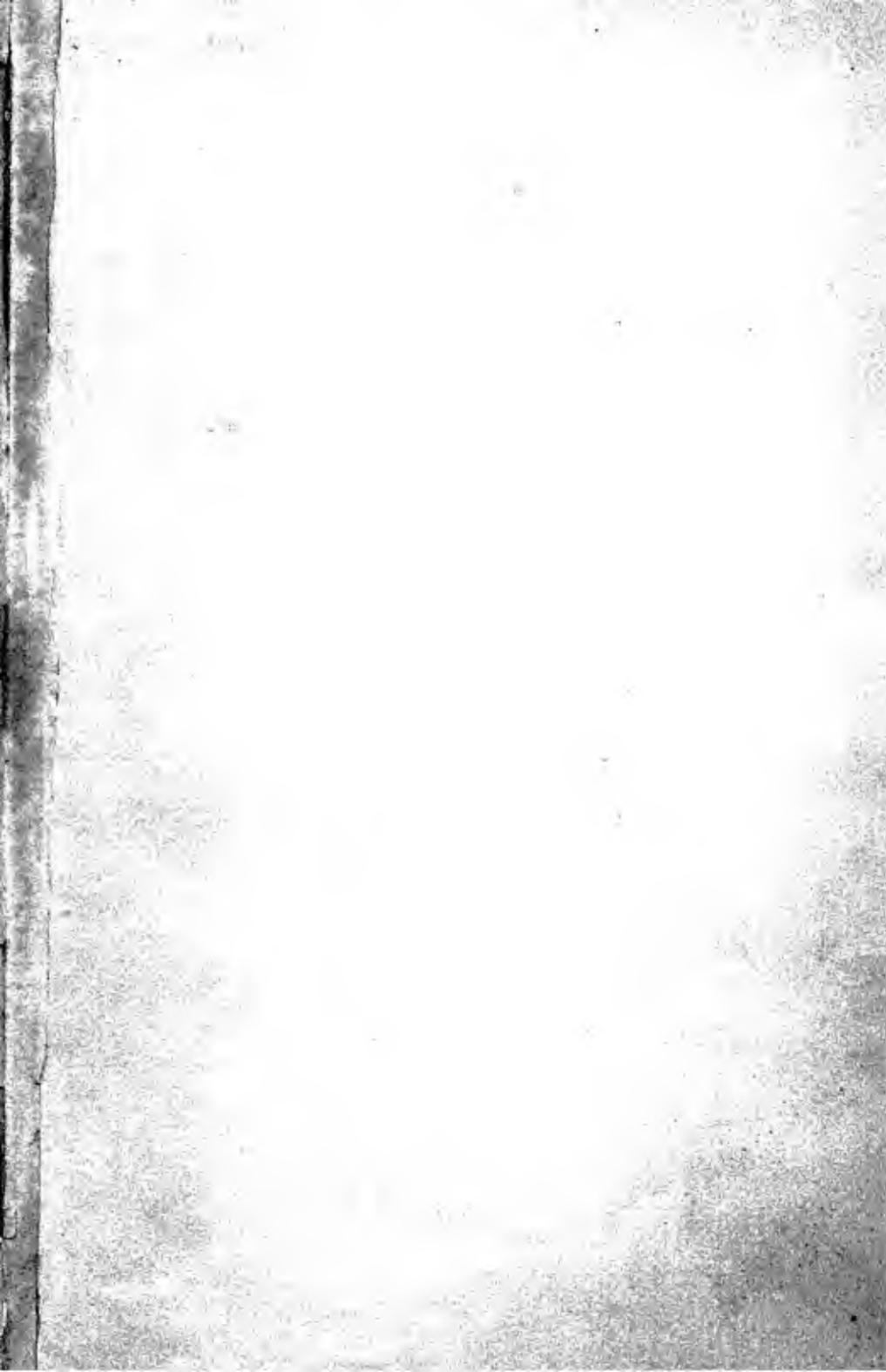
DEPARTMENT OF ARCHAEOLOGY

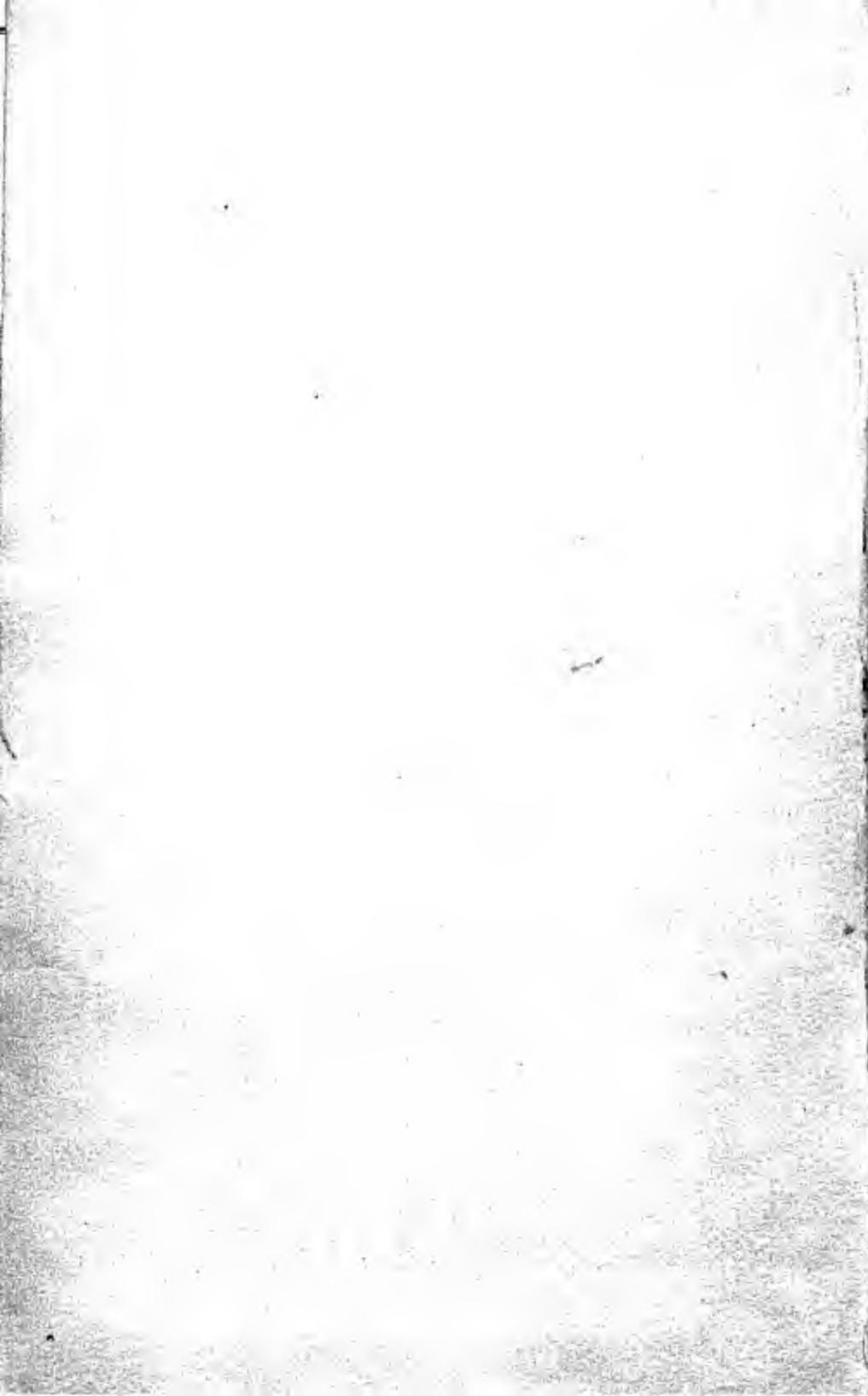
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Pali Text Society.

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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipitaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāj 1202 or 1203 (A.D. 1841-42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

I. VINAYAPITAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.
2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (*Bhikkhuvibhaṅga*, fol. ka—to; *Bhikkhunivibhaṅga*, fol. tau—dha).
3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.
4. *Cullavagga*. 181 leaves (ka—nāh and mū; the leaves ta—mu are missing); 8 lines.
5. *Parivāra*. 213 leaves (ka—do); 8 lines.

II. SUTTAPITAKA.

6. *Dighanikāya*. 360 leaves (ka—hāh; the letters ba—bāh are omitted); 8 lines.
7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

(k-a-dam; the leaf kai has been repeated twice; two different leaves are signed nî); 8 lines.

8. **The Majjhimanapâññâsaka** of the *Majjhimanikâya*. 234 leaves (ka-nû); 8 lines.

9. **The Uparipâññâsaka** of the *Majjhimanikâya*. 164 leaves (k-a-ñhai); 9 lines.

10. **The first three vaggas** of the *Samyuttanikâya*. 264 leaves (ka-phâh); 10 lines.

11. **The Saññayatanavagga** (fourth vagga of the *Samyutta-nikâya*). 192 leaves (ka-tâh); 8 lines.

12. **The Mahârâggasamyutta** (fifth vagga of the *Samyutta-nikâya*). 218 leaves (tha-khyâ); 8 lines.

13. **The first four nipâtas** of the *Anguttaranikâya*. 212 leaves (ka-dai); 10 lines.

14. **The fifth to the seventh nipâta** of the *Anguttaranikâya*, 21 leaves (ka-de); 10 lines.

15. **The eighth to the eleventh nipâta** of the *Anguttaranikâya*. 301 leaves (ka-ya); 9 lines.

16. **Six** of the small works composing the *Khuddakanikâya*, viz.:—

i. *Khuddakapâtha*. 5 leaves (ka-ku); 9 lines.

ii. *Udâna*. 54 leaves (ka-nû); 9 lines.

iii. *Itivuttaka*. 29 leaves (ka-gu); 9 lines.

iv. *Sultanipâta*. 52 leaves (ka-nî); 9 lines.

v. *Vimânarathu*. 34 leaves (ka-gau); 9 lines.

vi. *Petavatthu*. 26 leaves (ka-gâ); 9 lines.

17. **Five** of the small works composing the *Khuddakanikâya*, viz.:—

i. *Theragâthâ*. 40 leaves (ka-ghi); 9 lines.

ii. *Therigâthâ*. 19 leaves (ghu-nam); 9 lines.

iii. *Buddhavanssa*. 32 leaves (nâh-je); 9 lines.

iv. *Cariyâpitâka*. 13 leaves (jai-jbai); 9 lines.

v. *Dhammapada*. 14 leaves (ka-khâ); 10 lines.

18. **Jâtaka**, text without *Attikathâ*. 193 leaves (ka-tha); 9 lines.

19. **Two identical copies** of the *Mahâniddesa*, both ending with the *Sâriputtasutta*. According to the dates given by

Subhûti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tû); 9 lines.

b. 196 leaves (jho—mâh); 9 lines.

20. a. *Pañcasambhîdâpâkârâna*. 198 leaves (ka—thû); 10 lines.

b. *Nettipâkârâna*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettâvâtâ samattâ nettiyâ âyasmatâ *Mahâkaccâna* bhâsitâ bhagavatâ anumoditâ mûlasaṅgîtiyam saṅgîtâ ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apâdâna*. 244 leaves (ka—pi); 9 lines. (Therâpâdâna fol. ka—thau, Theriâpâdâna fol. tham—pi.)

III. ABHIDHAMMAPITAKA.

22. *Dhammasaṅgârî*. 144 leaves (ka—thâh); 8 lines.

23. *Vibhângapâkârâna*. 186 leaves (ka—tû); 9 lines.

24. 314 leaves (ka—rî, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bâ); 8 lines. Contains:—

a. *Dhâtukathâ* (ka—ni).

b. *Puggalapaññatti* (ni—jha).

c. *Kathâvatthu* (jha—rî).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mûlayamaka* (ka—ko), the *khandhayamaka* (ka—ga), the *âyatayanamaka* (ga—jah), the *dhâtuyamaka* (jha—jhu), the *saccayamaka* (jhû—tau), the *saṅkhârayamaka* (tam—dâhâ), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mi—cyyu); 8 lines. Contains the *cittayamaka* (mi—yi), the *dhammayamaka* (yu—vi), the *indriyayamaka* (vi—cyyu).

27. *Dukapâtthâna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapâtthâna*. 292 leaves (ka—mi); 10 lines.

29. *Dukatikapattâna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapattâna (ka—cha), anulomatikadukap. (châ—ti), anulomatikatikap. (ti—thâ), anulomadukadukap. (thi—thau), paccanikadukadukap. (tham—ne), anulomapaccanikadukadukap. (nai—dhai), paccanikânułomadukadukap. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pârâjika. Begins:—

anantakarunâdhâram vineyyadamanam jinam
 natvâ sunipuñam dhammam dakkhiñeyyam gañuttamam |
 mahâaggabu(d)dhin nâmam sabbarâjûna pûjitatam
 bahu(s)sutam mabâpu(ñ)ñam sañghassa parinâyakam |
 saddhamma(t)thitikâmehi santehi abhiyâcito
 vinaye mandabuddhinam pâṭavatthâya nissayam |
 pubbâcariyasihânam avalambya vinicchayam
 suvi(ñ)ñeyyam karissâmi tosayanto vicakkhañe |
 purâtanesu santesu nissayesu pi tehi na
 linantarapadân' attho sakkâ vi(ñ)ñâtaye yato |
 sâdhippâyañ ca sambandham vacanatthañ ca katthaci
 dassayanto karissâmi venayikamanoharam |
 vinayapitake thite sâsanam suppatti(t)thitam
 mahussâhena yam yassa tam nissâmenta sâdhavo ti |

The Pâli text is intermixed with the Burmese version. The first phrases of the Pârâjika, for instance (tena sama-
 yena buddho bhagavâ Verañjâyam viharati Nâlerupucimanda-
 mûle mahatâ bhikkhusaṅghena saddhim pañcamattehi bhik-
 khusatehi) are given in the following way:—yena samayena
 âyasmato Sâriputtassa vinayapañ(ñ)attiyâcanahetubhûto pari-
 vitakke udapâdi tena samayena buddho bhagavâ Verañcâyam
 viharati Nâlerupucimandamûle mahatâ bhikkhusaṅghena
 saddhi pañcamattehi bhikkhusatehi | yena samayena yena
 kâlena—âyasmato—Sâriputtassa—vinayapañ(ñ)attiyâcanahetu-
 bhûto—parivitakko—udapâdi—tena samayena tena kâlena
 bhagavâ—buddho—Verañjâyam Verañjâya samipe—Nâleru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamattehi—bhikkhusathei pañcasatapamânehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjathajâtan ti ca vividhehi rañjayati ti ca veram abhibhavityâ jâtâ ti ca vâkyam—etc. Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkraj 1194=A.D. 1833.

Second part of the *Suttavibhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, etc., | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesam—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttavibhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhau; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttavibhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahâvagga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Urûvelâyam—Nerañcarâya—najjâ nadiyâ—tire—bodhirukkhamûle—abhisambuddho hutvâ—pathamam—viharati—atha tasmi samaye—kho—bhagavâ—bodbirukkhamûle—sattâham—vimuttisukham—pañsamvedi—ekapallaṅgena—nisidi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450. Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.
Sakk. 1195.

The *Cûlaragga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlena—bhagavâ—buddho—Sâvatthiyam— viharati — tena kho pana samaye — Pañdukalohitakâ — bhikkhû — attanâpi — bhañdanakârakâ — kalahakârakâ — vivâdakârakâ — bhassakârakâ — sañghe — adhikaranakârakâ, etc.

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.

First chapter of the *Kammavâcâ* collection, Pâli text with Burmese version and commentary.

Begins: namo, etc. |

âpâtikkamato rañño Yamavhânassa tâdino
thapetum arahantassa âpâcakkañ sudullabham |
namasitvâ tilokaggayatindadhammarâjino
pâdambujâmalam settham moñalisevitam¹ |
racayissâm' aham dâni âpâcakkam yathâbalam
thapitam dhammarâjena nâthena puñasirinâ |
pañhamam upajjhâñ gâhâpetabbo, etc.

The subscription runs (fol. khau'): iti pañcappidhibalasam-annâgatena sâsanamahodayagapesinâ nânâratanâpâtañâmi-
bhûtena² imasmim ratanapûraavabhitanapuramhi abhûtabbâ-
nam³ mahâsuvaññapâsâdânam sâmibhûtena devânamindato
mâghavamhâ buddho bhavissatîti laddhavacanena dutiyam pi
tâvatimsabhanato orohitvâ imam sariyakadhâtum imasmî
râjamaniculânâmikam cetiyamhi thapanam karoti⁴ vatvâ
tena dâtapabba sarirakadhâtunâ⁵ thapitassa tassa munindarâja-
municulânânika (ni has been changed into mi)⁶ mahâsuvaññaceti-
yassa dâyakabhûtena *Sirisudhammarâjâmahâvipatinâmikama-
hâdhammarâjena*⁷ âyâjitenâ *Saddhammasirindâmatherena* sâsa-
nassa athâsityeka dvesahassakâle sakkarâjassa pana châdhi-

¹ kamolâlisevitam, the text repeated with the Burmese version.

² "vâta", the repeated text.

³ abhûtpubbânam.

⁴ râjamaniculânâmikacetiyamhâ thapani karohîti.

⁵ dâtâbasariradhâtunâ.

⁶ "râjamaniculânâmikâ".

⁷ mahâdhipatin^o.

kasahassakālē sampatte racitā sādhibbāyā saniddānā Kamma-vācāya Mrammabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmām nāmasamuti dadeyya | esā utti (ñatti ?) sunātu me bhante saṅgho ayam—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: sammatā saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuñhi evam etam dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 18 leaves (ka—kāh, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: gañabhojanām yāvatatthacivaram yo ca tattha civārappādo (civaruppādo ?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjhām gāhāpetabbo. Ends: assamañho hoti asakyaputtiyo | tan te yāvajīvām akarañiyām | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunām kammam (dhammām ?) patisevati assamañho hoti asakyaputtiyo. Ends: sunātu me bhante saṅgho ayam itthannāmo bhikkhu sañācikāya kuṭi katthukāmo asāmikām atthuddesam so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāh); 5 lines. Begins: sunātu me bhante saṅgho | ayam itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuñhi evam etam dhārayāmīti | kammavācām kātvā abbhetabbo.

17.

7 palm-leaves (ñā—ñē), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pâtimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: *uddiṭṭham* *kho* *āyasmanto* *nidānam* (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ku-kha* (9 lines; Sakkar. 1192): Text of the *Pâtimokkha*.

Begins: *namo, etc.*

samaccani padipo ca udakam āsanena ca
uposathassa etāni puppakaraṇan ti vuccati |
chandhapârisuddhi utukkhānam bhikkhugaṇanā ca ovādo
uposathassa etāni puppakkiccan ti vuccati |

At the end of the Bhikkhupâtimokkha follows (f. kâh) a short passage called in the subscription *Orādapâtimokkha*. It begins: *khanti paramam tapo titikkhā* | *nibbānam paramam vadanti buddhā* | *na hi ppajjito parūpaghāti*. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghām* (ka—gau). 9 lines. Sakk. 1192. The *Pâtimokkha*, Pâli text with Burmese translation.

Introduction:¹

desakam pâtimokkhassa natvâ buddhuttamadhammam
(buddham—uttamam—dhammañ ca B.)
pâtimokkham (pâmokkham B.) anavajjānam pâtimokkha-
gatam saṅgham |
pâtimokkhâñ ubhinnan tu likhissam navanissayam
nâtisañkhepavittâram attâya mandabuddhinam |
porâñā nissayâ kâmañ yasmâ panâtisañkhepâ
kecâtivittakâ keci tasmâ te mandam buddhinam |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiyâ pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dân' okâsam labhitvâna |
 âgatehi vibhange tu sikkhâpadehi tampada
 bhâjanivâpanâh' eva (^nâhi ca B.) ganthi visodhanihi ca |
 tallekhananayehi ca samsanditvâna sâdhukam
 sodhetvâna viruddhañ ca pahâya adhikam padam |
 unakam pakkhipitvâna pâyuttânam nayehi ca
 dvihi vâ tihî yuttesu pâthesu gayha sâsane |
 sukhuccârañapâthañ ca katvâ sukhâvajârañam (^dhâra-
 ñam B.)
 nissayam racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-
 kañ ca—etâni cattâri kammâni—uposathassa—pubbakarapan
 ti—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhi-
 khugâpanâ ca—ovâdo ca—etâni pañca kammâni—uposa-
 thassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.
 9 lines. Sakk. 1127.

2nd part of the *Kankhâvitarâñi* in Pâli (comment. on the Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The text begins in the explication of the 3rd Nissaggiya rule; the end runs as follows (compare No. 45): Kanâkhâvitarâñiyâ Pâtimokkhavañpanâya bhikkhupâtîtimokkhavañpanâ niññhitâ || paramavisuddhabuddhiviriyapaññitena silâkarajjavama-
 ddivâdigunasâmudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamathena paññâveyyattiya-
 samanâgatena tipiñakapariyattippabhede sâthakathe satthu-
 sâsane appatiñhatâñâkappabhâvena mahâveyyâkarâñena kara-
 ñasampattijanitasamukhaviniggatamadhurodânavacanalâvañ-
 ñayuttena yuttavâdinâ vâdivadena mahâkavinâ pabhinnaka-
 patisambhitâparivâre chalâbhiññâpatisambhidâdippabhedagu-
 ñapatimandito uttarimanussadhamme suppatitthitabuddhinam

theravamsappadîpânam therânam *Mahâvihâratâsinam* ti alâñ-kârabhûsitena vipulavisuddhabuddhinâ *Buddhaghôsâ* ti ga-ruhi gahitanâmaterena katâ ayam *Kañkhâvitarâni* nâma Pâti-mokkhavanñpanâ ti.

2. 59 leaves, signed with the Burmese letters bha—lâh (fol. lam is missing). 9 lines.

Fragments of the *Kañkhâvitarâni* with Burmese Nissaya (sixth volume of the whole work), beginning in the 8. sikkhâp. of the Ovâdavagga (Minayeff, p. 13), ending in the 5. sikkhâp. of the Sahadhammikavagga (Min. p. 18). The Pâli text has considerably been altered for the purpose of the Nissaya.

3. Part of the *Khuddasikkhâ*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho; mostly 9 lines; Sinhalese writing.

The *Dighanikâya*. The last leaf contains an index of the single Suttas composing this collection. See the titles of the Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("silakkhañ") of the *Dighanikâya*, beginning with the Brahmajâlasutta and ending with the Tevijjasutta; Pâli text with the Burmese version of the Mahâthera *Gunaratnamsaka*. Begins: namo tassa, etc.

namâm' aham pakâsantam nibbuti amatam padam
apañtipuggalam buddham devasânghapurakkhitam |
mayâ katena puññena suttam sukhâvahena ci (ca?)
sabbe upaddâve hantvâ rajissâmi yathâbalam |

I give here the beginning of the first Sutta, putting breaks for the Burmese passages.

bhante Kassapa—idam Brahmajâlasuttam—evam iminâ ãkârena—me mayâ—bhagavato—sa(m)mukhâ—sutam (words with which ãnanda introduced at the first great convocation the proclamation of this Sutta)—bhante Kassapa—idam Brahm-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavā—Rājagaham—antarā ca—Nālantam
Nālantassa—antarā ca—mahañā mahantena—bhikkhusañ-
ghena—pañcamattehi—bhikkhusatehi—saddhi—addhāna-
maggapatipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14–22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālāñkāra*. Begins :

mahāpuñam namassitvā mahākāruṇikam jinam
pūjyatvāna saddhammam katvā saṅghañ ca añjali |
yam sīlakkhandhavaggassa adesayi anantaram
mahāvaggam mahāpaññ(o) mahākāruṇiko jino |
racissam tassa nissayam |
nātisamkhepaviththāram paripuṇṇaviniucchayam
sambuddhasāsanathāya sotūnam nānavaḍḍhanam |

bhante—Kassapa—idam suttam—me mayā—bhagavato—
samukhā—evam etena ākārañena—sutam upalakkhitam—
ekam—samayam—bhagavā—Sāvatthiyam—Anāthapindī-
kassa—ārāme—kārito—Jetavane—karerikuṭikāram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālāñkāra*. Begins :

vatthuttayam nama(s)itvā sarapam sabbapāñinam
samāsenā raccissāham pātheyavaggañissayam |
bhante Kassapa—idam suttam—bhagavato—santike—evam
—me mayā—sutam upalakkhitam—ekam—samayam—bha-
gavā—Mamallesu (sic)—Anupiyam nāma Mallānam—niggamo
—atthi—tattha—viharati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛi ;
generally 8 lines; Sinhalese writing.

The *Sumanâgalavîlâsinti*, Atthakathâ to the *Dighanikâya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, n.s. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuñâsitalahadayam paññâpajjotavihatamohatamaham
 sanarâmaralokagurum vande sugatam gativimuttam |
 buddho pi buddhabhâvam bhâvetvâ ceva sacchikatvâ ca
 yam npagato gatamalam vande tam anuttaram dhammam |
 sugatassa orasânam puttânam mârasenamathânânam
 atthannam pi samûham sîrasâ vande ariyasañgham |
 iti me pasannamatino ratanattayavanditvânâmayam puñnam
 yam suvihatattâyo hutvâ tassânubhâvena |
 dîghassa dîghasuttamkitassa nipunassa âgamavarassa
 buddhânbuddhasamvâñnitassa saddhâvahagupassa |
 atthappakâsanatham atthakathâ âdito vasisatehi
 pañcahi yâ sañgîtâ ca anusañgîtâ ca pacchâpi |
 Sîhaladîpam pana âbhatâtha vasinâ Mahâmahindena
 thapitâ Sîhalabâsâya dîpavâsinam atthâya |
 anetyâna tato ham Sîhalabâsam manoramam bhâsam
 tantinayânuccavikam âronto vigatadosam |
 samayam avilomento therânam theravamsappadîpânam
 sunipunavinicchayânam Mahâvihâradhivâsânam |
 hitvâ punappunâgatam attham attham pakâsayissâmi
 sujanassa ca tutthatham ciratthitafthañ ca saddhammassa |
 silakathâ dhutadhammâ kammañthânâni ceva cari sabbâni
 cariyâvidhânasabito jhânasamâpattivitthâro |
 saddhâ ca abhiññâyo paññâsamkalananicchayo ceva
 bandhâ (khandhâ?) dhâtayatanindriyâni ariyâni ceva cat-
 târi ||
 saccâni paccayâkâradesanâ suparisuddhanipunanayâ
 avimuttan timaggâ vipassanâ bhâvanâ ceva |
 iti pana sabbam yasmâ Visuddhimagge mayâ suparisuddham
 vuttam
 tasmâ hi bhiyyo na tam idha vicârayissâmi ||
 majjhe Visuddhimaggo esa catunnam pi âgamânam hi
 thatvâ pakâsayissam tattha yathâbhâsitam attham |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
atthakathāya vijānātha Dīghāgamanissitam atthan ti ||

tattha Dīghāgamo nāma silakkhandhavaggo mahāvaggo
pāṭikavaggo tivaggato tivaggo hotiti suttato catuttim-sa-
suttasaṅgaho | tassa vaggesu silakkhandhavaggo ādi suttesu
brahmajālam | brahmajālāssāpi | evam me sutan ti ādikām
āyasmātā Ānandena pāṭhamamahāsaṅgītikāle vuttam nidā-
nam ādi |

Then follows the account of the first convocation. Conclusion of the whole work :

ettāvatā ca || āyācito Sumanāgalapariveṇanivāsinā thiragu-
ṇena Dāthāsaṅghatheravāmsatvayenāham¹ || Dīghāgamassa²
dassabalaguṇaganaparidipanassa atthaka tham yam ārabhim³
Sumanāgalavilāsinīm nāma nāmena⁴ sāram ādāya niṭṭhitā esā
ekāsītippamānāya pāliyā bhāṇavārehi || ekūṇasatthimatto Visu-
ddhimaggo pi bhāṇavārehi atthappakāsanatthāya āhamānam⁵
kato yasmā | tasmā tena sahāyam atthakathābhāṇavāravānna-
nāya⁶ suparimitaparicchinnam cattālisam satam⁷ hoti⁸ | bhā-
ṇavārato esa mayam pakāsayantim⁹ Mahāvihārādhivāsinam¹⁰
mūlatthakathāsāram ādāya¹¹ mayā imam karontena yam
puññam upacitam tena hotu sabbo sukhi loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
ghaterena theravāmsanvaye, 2) dīghogamavarassa, 3) ārabhi,
4) the MS. adds sāhimātthakathāya, 5) āgamānam, 6) °gaṇa-
nāya, 7) °lisasakam, 8) the MS. adds sabbavattālisādhikasa-
tam parimānam, 9) evam samayam pakāsayanti, 10) °sinam,
11) mūlakathakathāvārasamādāya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nāh ; the second 76 leaves, signed ca—ṭhu
(the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumanāgalavilāsinī*, comprehending the
commentary on the last 11 Suttas of the *Dīghanikāya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves ; only the first page of the ninth
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṁ—tavoharati dhamma-sammataṁ ti—idâni—dhammo ti—samatam—dhammo ti—vicaranti—etc.

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mli (one leaf has got the two signatures ce and cai); 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikâya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mli; on an average 8—9 lines. Sinhalese writing.

The *Papañcasûdâni*, *Ättakathâ* of the *Majjhimanikâya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go; 9 lines. Sinhalese writing.

The *Sâleyyasutta* (*Majjhimanikâya* 1, 5, 1); Pâli text with Sinhalese version and commentary. Subscription: Sâleyya-sûtraartthavyâkhyâñayayi.

29. (Turnour Coll.).

463 leaves, signed with the Sinhalese letters ka—sâ (the leaves do, dâu, dâm are missing); generally 8—9 lines. Sinhalese writing.

The *Anguttaranikâya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dâu dâm); on an average 8—9 lines. Sinhalese writing.

The *Manorathapūrāṇi*, Aṭṭhakathā of the *Āṅguttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamam 4. °vandana-mayam, savihatantarāyo hutvā. 5. ekadukādipatimāṇḍitassa Āṅguttarāgama varassa dhammakathikapuṇḍavānam vicittapaṭibhānajanassa. 6. saṅgītā. 7. paṇa, °vāśinam. 8. apanet-vāna, āropento. 9. sunipuṇa°, °vāśānam changed into °vāśinam. 10. ca dhammassa. Then follows:—

Sāvatthippabbhutinam naṅgarāṇam vaṇṇanā kathā hetṭhā
Dighassa Majjhimassa ca yā me attham vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakatham kathayissāmi |
suttānam paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatham vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °tthāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, Āṅguttaranissitam.—Then follows: tattha Āṅguttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato |

nava suttasahassāni pañca suttasatāni ca
sattapaññāsa suttāni honti Āṅguttarāgame |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gū and two with thaū); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūrāṇi*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu ; 8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript ; see Catalogue of the Burmese MSS., No. 3440.

Part of the *Attakathâ* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.) : nicini va pavattânan ti imam dhammadesanam satthâ Jeta-vane viharanto âyasmantam—Râdham—ârabbha—kathesi—so—gihikâle—Sâvatthiyam—dukkabrahmaño—ahosi kira, etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu ; on an average 10 lines ; Burmese writing. Sakraj 1178=A.D. 1817.

Jâtakassa atthavannanâ, beginning with the dukkanipâta (Râjovâdajâtaka), ending with the pañcanipâta (Kapotajâtaka).

35.

17 leaves, signed with the European numbers 1-17; 8-7 lines ; Sinhal. writing.

The first six *Jâtakas* of the sattanipâta (kukkujât.—da-sannakajât.), together with the atthavannanâ.

36.

65 leaves, signed with the Burmese letters ka—cû (written by mistake for cu) ; 9 lines ; Burmese writing. Sakraj 1153=A.D. 1792.

The *Mahâressantarajâtaka*, the last in the whole collection, with the atthavannanâ.

37.

26 leaves, signed with the Burmese letters ka—gâ ; 9 lines ; Burmese writing.

The *Mahâjanakajâtaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ; 9-8 lines ; Burmese writing. Sakk. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodjan letters jya—tā (written by mistake for tyā ; the last leaf is not signed ; the signature jhyā is omitted).

A *Jātaka*. Subscription : Candakumājātakacpa (?) pari-puno. Begins : *pandabhisiyāsidubbaṇati. idam satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasamhi bhikkhu, etc.*

40.

11 leaves, signed with the numbers 1-4 and 1-7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarañasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1-5 ; 8-7 lines ; Sinhalese writing.

The text of a Sutta, beginning : *ekam samayam bhagavā Vesāliyam viharati Ambapālivane tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhadante ti te bhikkhū bhagavato paccassosum bhagavā etad avoca aniccā bhikkhave samkhārā addhuvā bhikkhave sankhārā anassāsikā bh. s.*—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the *āṭṭhakathā*.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu is omitted); 8 lines; Sinhalese writing.

Vimânavatthuvappanâ, commentary on the Vimânavatthu (see Westergaard's Catal. p. 65), the sixth part of the Khuddakanikâya, by *Ácariyadhammapâla*.

Begins (compare the introduction to the Paramatthadîpanî, Westergaard Cat. p. 35): namo, etc.

mahâkârunikam nâtham ñeyyasâgarapâragum
 vande nipiñagambhiram vicitranayadesanam |
 vijjâcaranâsampannâ yena nîyyanti lokato
 vande tam uttamam dhammam sammâsambuddhapûjitarum |
 sîlâdiguñasampannâ ñhito maggaphalesu yo
 vande 'ham ariyasânghan tam puññakkhettam anuttaram |
 vandanâ arahatam puññam iti yam ratanattaye
 hatantarâyo sabbattha hutvâ 'han tassa tejasâ |
 devatâhi katanam puññam yam yam purimajâtisu
 tassa vimâñadiphalasampattibhedato (sic) |
 pucchâvasena yâ tâsam vissajjanavasena ca
 pavattâ desanâ kammaphalapacchakkhakârinî |
 Vimânavatthu icceva nâmena vasino pure
 yam Khuddakanikâyasmim sañgâyimsu mahesaye |
 tassâsamañ ca lambitvâ porâñayakathânamayam (porâñ-
 tthak° !)
 tattha tattha nidânâni vibhâvento visesato |
 suvisuddham asañkiñnam nipiñatthavinicchayam
Mahâvihâravâsinam samayam avilomayam |
 yathâbalam karissâmi atthasamvâñnam subham
 sakkaccam bhâsato tam me nisâmayatha sâdhavo tam (sic) |

I extract from the introduction the following passage about the contents of the Vimânavatthu (fol. kâ): idam hi Vimânavatthum duvidhena pavattam pucchâvasena vissajjanavasena ca | tattha vissajjanagâthâ tâ hidevatâhi bhâsítâ pucchâgâthâ pana kâci bhagavato bhâsítâ kâci Sakkâdîhi kâci sâvakehi kâci therehi | tatthâpi yebhuyyena so yese kappâ sata-satam sahassâdhikam ekam asamkheyam buddhassa bhagavato aggasâvakabhâvâya puññâna sambhâre sambharanto

anukkamena sāvakapāramiyo pūretvā chalabhiññācatupati-sambhidādigunavisesaparivārassa sakalassa sāvakapāramiññā-nassa matthaññā patto dutiyo aggasāvakatthāne thito iddhi-mantosu ca bhagavato etadagge thapito āyasmā *Mahāmoggallāno* tena bhāsitā bhāsanto (changed into bhāsantā) tena ca paññamam tāva lokahitāya devacārikāñ carantena devaloke ve devatānam pucchanavasena puna tato manussālokañ āgantvā manussānam puññaphalassa paccakkakarañatthañ pucchā-vissajjanam ca ekajjhāñ katvā bhagavato pavedetvā bhikkhū-nam bhāsitā sakena pucchanavasena devatāhi tassa vissajjanabāsitā pi *Mahāmoggallānattherassa* bhāsitā evam evam bhagavatā therehi devatā pi ca hi ca (sic) pucchāvasena ca devatāhi tassā vissajjanavasena tattha tattha bhāsitā. pacchā dhammavinayam saṅgāyantehi dhammasaṅgāhakehi ekato katvā *Vimānavatthu* icceva saṅgahāñ āropitā.

As a sample of these stories I give the *Cañḍālivimāna* with the introductory part of the *vaññanā* (the text of another *Vimānavatthu* without the introduction of the commentary has been printed by Minayeff, Pāli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khāh': *cañḍāli van(da) pādānīti cañḍālivimānam kā uppatti | bhagavā Rājagahe viharante paccusavelāyam buddhā-cinñāñ mahākaruññāsamāpatti samāpajjītvā vutthāya lokāñ olokento addasa tasmin yeva namgare cañḍālavāte santim ekam mahallikāñ cañḍalim khīñāyukāñ nirayasamvattanikāñ c' assā kammāñ upatthitam mahākaruññāyā samussāhitamā-naso saggasamvattanīyam kammāñ kāretvā ten' assā niray-uppattim nisedhetvā sagge patiññāpessāmī cintetvā bhikkhu-saṅghena saddhīm Rājagahāñ piññāya pāvisi ti tena ca sama-yena sā cañḍāli daññām olubbha nagarato nikkhanti bhagavantam āgacchantam disvā abhimukhī hutvā atthāsi bhagavā pi tassāgamanam nivārento viya pureto atthāsi atthāyasmā *Mahāmoggallāno* satthu cittam ūnatvā tassā ca āyuparikkhaya bhagavato vandanāñ niyojento |*

cañḍāli vanda pādāni Gotamassa yasassino
tam eva anukampāya atthāsi isisuttamo |
abhippasādehi manāñ arahantamhi tādino
khippāñ paññālikā vanda parittam tava jīvikāñ |

coditâ bhâvitatte sarirantimadhârinâ
 candâlî vandi pâdâni Gotamassa yasassino |
 tam ena avadhibhâvinî candâlimi pañjalîthitam
 namassamânam sambuddhañ andhakâre pabhamkaram |
 khinâsavum vigatarañjam atejam ekam araññamhi maho
 nisinnam
 deviddhipattâ upasamkamitvâ vandâmi tam vira mahâ-
 nubhâvâ |
 suvanñnavanñâ jalitâ mahâyasâ vimânam oruyha aneka-
 cittâ
 parivâritâ accharâsamgañona kâ tvam subhe devate
 vandase mham |
 aham bhante candâlî kâyavîreñâ pesitâ
 vandimî arahato pâde Gotamassa yasassino |
 sâham vanditvâ pâdâni cutâ candâlayoniyo
 vimâna sabbato bhattam uppannamhi nandane |
 acharânam satasahassam purakkhatvâna tiñthati
 tasâham pavarâ sethâ vannena sasâyukâ |
 pahutakalyânâ sampajânâ patissatâ
 munimî kârunikam loke tamam bhanteva vanditvâtum
 âgatâ |
 idam vatvâna candâlî katamîñu katavedini
 vanditvâ arahato pâde tatthevantaradhâyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. candâlî B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
- 2. tâdine B.—jivitam C., jivitam B.—3. moditâ bhâvitattena C., cotitâ bhâvitatthena B.—°dhârinâ C.B.—4. enam C., enam B.—avadhi gâvi C., avadhi gâvi B.—pañjalim C., añcali B.—5. vitarajam anejam B.—raho nis° C.B.—vîra C.—
6. aruyha C.—ganena C., gañena B.—mamanti C., mamam B.—
7. bhaddante B.—tassâ therena B., tayâ vîreñâ C.—8. °yonyâ C.B.—vimânam sabbato bhaddam C.B.—upasannamhi B.—
9. acchârânam satasahassâ purakkhitvâ mam tiñthanti B.—tasâham C.B.—yasasâvutâ C., yasassâyunâ B.—10. pahûta-kalyânasampajânapatissatâ C., bahutakatakalyânâ sampajânâ

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—di (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthuvaṇṇanā (*Paramatthadīpanī*), commentary on the seventh part of the *Khuddakanikāya*, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the *Vimānavatthuvaṇṇanā* (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katham kammam yam yam purimajātisu petabhāvāvahattam tehi phalabhedato, 6 pakāsayanti buddhānam desanāyā visesato samvegajananī kammapbalam paccakkhakārini, 7 Petavatthū ti nāmena supariññātavathukā yam, etc., mahesayo, 8 tassākamimāvālambitvā porānaṭṭhakathānayam, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkaṭakārino
 yehi kammehi tesan tam pāpakaṭam kāṭukapphalam |
 paccakkhato vibhāventi pucchāvissajjanehi vā
 desanāniyameneva sattasamvega vaddhati |
 yam kathāvatthukusalā supariññātavathukā
Petavatthū ti nāmena samgāyimsu mahesayo |
 tassattham pakāsetum porānaṭṭhakathānayam
 nissāya yā samāraddhā atthamsamvaṇṇanā mayā |
 yā tattha paramatthānam tattha tattha yathārahā
 pakāsanā *Paramatthadīpanī* nāma nāmato |
 sampattā pariniṭṭhānam anākulavinicchayo
 sapaṇṇārasamattāya pāliyo bhānavārato |
 iti tam sañkhārontena yan tam adhigatam mayā
 puññam assānubhāvena lokanāthassa sāsanam |
 ogāhetvā visuddhā ca silādipaṭipattiya
 sabbe pi dehino hontu vimuttirasabhaṭṭigino | etc.

Vadattitthavihāravāsinā munivarayatinā bhadantena Ācari-yadhammapālena katā Petavatthusamvaṇṇanā samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimânavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. : Khentupamâpetavatthuvanñanâ (ends f. ki')—Sûkarap. (ki')—Pûtimukhap. (ku)—Piññhadhitalikap. (kû)—Tirokuñdap. (kli')—Pâñcaputtakhâdakap. (kli')—Sattaputtakhâdakap. (ke')—Gonap. (ko)—Mahâpesakârap. (kau)—Khâlatiyap. (kah')—Nâgap. (khi)—Uramgajâtakavatthuv. (khu)—Samsâramocakap. (khr')—Sâriputtatherassa mâtup. (khli')—Mattâp. (khai')—Nandâp. (kho)—Cañdakunñdalip. (kho')—Kañhap. (khâm')—Dhanapâlap. (ga)—Cûlañsetthip. (gi)—Añkurap. (gai')—Uttaramâtu p. (gau)—Suttap. (gah)—Kapñnamundap. (ghi)—Ubbarip. (ghu')—Abhijjhâmânâp. (ghr')—Sânuvâsip. (ghe')—Rathakârap. (gho)—Bhusap. (ghau)—Kumârap. (ghâh)—Serinip. (na)—Migaluddap. (nâ)—Dutiyaluddap. (nâ')—Kûtavinicchayikap. (ni')—Dhâtuvinanñap. (ni')¹—Nandikap. (nâm')—Revatip. (nâm')—Ucchup. (ca')—Kumârap. (câ)—Râjaputtap. (ci')—Gûthakhâdakap. (ci)—Gañap. (ci')—Pâtaliputtap. (cu')—Ambap. (cû')—Akkhadurakkhap. (cri)—Bhogasamharaþ. (cri')—Setthiputtap. (cri')—Setthikûtasahassap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasañgaha. . The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttam suttam munindâham (aham—munindañ ca B.) suttasañgahapâliyâ
anekavoraka (^vorikam B.) attham dipento desakehi ca |
vanditvâ yâcito nâtham dhammadîpakkabhiñkunam
manam udâharam netvâ dîpessam appakam ida |

¹ Here are to be inserted : Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. nai.

ādippāyam (adh° B.) manorammam sundharam (sund° B.)
mana tosayam

pitivivaddhanam dīpam saccānam dassakam mudu |
sakkaccam tam sunantu ve dhammadīpakatheravā
ayañ ca me Jane tosam desentānam hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavathus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462.
Sakk. 1186=A.D. 1825.

Āthasālinī, Āṭṭhakathā on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriyapatipāñditena silavācārajjavamaddavādiguṇasamudayasamuditena sakasamayasamayantaraṅgahaṇasamatthena paññāvyeyyattiyyasamannāgatena tipiṭakappariyattippabhede sāthakathe satthu sāsane appatītañataññāpappabhāvena mahāvyeyyākaraṇena karaṇasampattijanitasukhaniggatamadhurodānavacaninelāvāṇayuttena yuttamutthavādi vādivarena mahākavinā mahātherena pabhiunāyapatiśambhidāparivāre cha jābhiñādiguṇapatimanditena uttarimanussadhamme suppatiṭhitabuddhinam theravamsappadi-pānam *Mahāvihāravāsinam* therānam vamsālaṅkārabhūtena vipūlavisuddhabuddhī *Buddhaghoso* ti guruhi gahitanāmatteyyena mahātherena *Āthasālinī* nāma ayam Dhammasaṅgāhatthakathā katā yāvayattakam kālam visuddhacittassa tādino lokajethassa mahesino buddho ti nāmam pi lokamhi titthati tāvatattakākālam ayam Dhammasaṅgāhatthakathā lokasmīm lokaniddharaṇesinam kulaputtānam paññāsuddhiyā nayam dassenti titthatu. *Āthasālinī* nāma samattā.

Kusannāmassa nagarassa purattimapadesake
sāsanarūlhabhūtassa addhayojanamānake |
Nerativhayagāmassa pacchimam īsanissite
uttarasmi disābhāge thāne pañcadhanussate |

gamanāgamanasampanne *Maṇiratananāmake*
 alaye puñanippatte santāsane tibhummake |
 bahuggaṇavācakena atigambhirabuddhīnā
 ādim' ariyasaddena *Ālañkārā* ti nāminā |
 mahātherena yuttena ābhāpetvāna sabbaso
 sādhakāna (sāvakānām, the repetition with the Burmese
 version) vācanañ ca antarā antarakkhane |
 ekādīkamp sattatiñ ca dvisatam dvisahassakam (dvisatasa-
 hassakañ ca, the repetition)
 vasasāñjhānām (vassasāñjhā nāma, the repetition) vasena
 sampatte jinasāsane |
 rajiko nissayo ayam Āṭhasālinināmako
 munisāsanañ ca buddhiyā—caravato¹
 yathā anantarāyena niṭṭhito nissayo ayam
 hontv ānantarāyenevañ sukhiyo sabbapāñino | etc.

The work begins :
 namo etc. | kāmāvacarakusalām—dassetvā—idāni—rūpā-
 vacarakusalām—dassetum—katame dhammā kusalā tiādi
 vacanām—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhāṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhāh—cha, gha—cāh, thāh—tā, ñā—ñāh, da—du, dha, dāh—dū, dhā—dhāh, ṇa—bhāh (tāh is placed between tā and ti), mai—ma, mo—māh, ya—lu, sāh—va, lāh—lū, ka, khāh, lāh—la, aū—aa, aṁ—ae, ham—ha, kya—ghyam. Then follow 36 leaves (ka—gāh) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451.
 Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the *Vibhaṅga*, Pāli and Burmese, called by the author in the introduction, *atṭhavaṇṇanā porāṇatthakathāṇayā*. I quote the following stanzas from the introduction (compare No. 105) :

viñātū 'ttho na sakka hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' aham navam |
nātisainkhepavithāram nissayam mativaddhakam
sikkhākāmēna yatinā yācito *Candamañcunā* |

After the introduction the commentary begins (f. ko'-kau) :
pañca kkhandhā | rūpakkhandho | pa | suttantabhājaniyam
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each *Yamaka* forms a volume, excepting the *Āyatana* and *Dhātuyamakas*, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the *Abhidhamma-piṭaka*.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the *Saccayamaka*, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works :

1. fol. ka-kham (the letter khe has been put twice) : the *Abhidhammatthasaṅgaha*. Subscription : *Anuruddhācariyena* racitam *Abhidhammatthasaṅgaham* nāma pakaraṇam samattham nīthitam.

Chapters (pariccheda) of this treatise :

f. ki cittasaṅgahavibhāga—f. ke cetasikasanga(ha)vibhāga

—f. ko pakiññakasaṅga(ha)vibhâga—f. kam' vidhisaṅgahavibhâga—f. khâ' vidhimuttasaṅgahavibhâga ("nithito ca Abhidhammatthasaṅgahe sabbathâ pi cittacetasikasaṅgahavibhâgo")—f. khî rûpasâṅgahavibhâga—f. khe 2 samuccaya-sâṅgahavibhâga—f. khai paccayasaṅgahavibhâga—f. kham kammaṭhâna-sâṅgahavibhâga.

2. fol. gu-chu. The *Dhâtukathâ*, third part of the Abhidhammapitaka.

51.

The fourth part of No. 55, fol. chû-jha. Sakk. 1168.

The *Abhidhammatthasaṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasaṅgaha* with Burmese Nissaya by *Aggadhammâlaṅkâra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504. Sak. 1149=A.D. 1788.

The *Abhidhammavibhâvani*, commentary on the *Abhidhammatthasaṅgaha*, by *Sumâṅgalâcariya*; text with Burmese Nissaya by *Ariyâlaṅkâra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhâ (No. 105). The introduction ends :

Sumâṅgalâcarirena Abhidhammavibhâvani
tîkâ yâ racitâ tassâ sante pi pubbanissaye |
mandapañehi sotûhi na sakk' atto hi jânitu
paramattañukâmehi bhikkhûhi abhiyâcito |
nâtisaṅkhepavittâram racissam (navanissayam)
jinasâsanavaddhâttam paripuṇñavinicchayam |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccâyana's* grammar :

namo etc.

jitamārātikam buddham dhammam mohavidhamsakam
vanditvā uttamam saṅgham Kañcāyanañ ca vanñitam |
Kañcāyanassa bhedā 'ham sabbayogam yathārahām
sotujanānañm atthāya pavakkhāmi samāsato |
kasikammādinā byāpārena dippati yo pitā
iti Kaccassa putto thu tassa Kaccāyano mato |
teneva katasattam pi Kaccāyanan ti ñāyati
Kaccāyanass' idam sattam timinā vacanatthato | etc.

The second of these leaves contains the beginning of the fourth part of the Kammavācā collection (namo etc. sunātu me bhante saṅgho idam saṅghassa kathinadussam uppannam etc.).

54.

Manuscript in Burmese writing; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavāyanañ*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipāla*; Pāli text. Begins:

namo etc. |
tikkhattum pattalanko yo patiñhapesi sāsanam
vanditvā lokanātham tam dhammam saṅghan ca pūjitat |
āgatāgamasatthena cando va sarad' ampare
pākañen' idha dīpamhi Mahāvijayabhūnā |
ukkuñikam nisiditvā sāsanatthābhikāñkhinā
yācito 'ham karissāmi Saṅkhepapadavāñnanam |
porāñehi kata 'nekā santi yā pana vanñanā
etā velādīgabbhesu ajotacandavūpamā |
tasmā khajjatantupamam karissam kiñci vanñanam
tam sādhavo nisāmētha sāsanassa subuddhiyā ti |

tattha padavāñnanan ti | sambandho padavibhāgo | padacintā padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchedas.

2. The same work, the Pāli text together with a Burmese Nissaya by *Ariyālāñkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pāli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed ci; the signatures cù and jâh are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrâj 1168=A.D. 1807.

1. fol. ka-ci 2, *Kaccâyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174) :

mahatañ mahâ tulyâdhikarañe pade ||

tesam mahantasaddânam mahâ âdesâ (corr. âdeso) hoti tulyâdhikarañe pade. mahanto ca so puriso câ ti mahâriso (sic). mahanti ca sâ devi câ ti mahâdevi. mahantañ ca tam balañ câ ti mahâphalam. mahanto ca so nâgo câ ti mahânâgo. manto (sic) ca so yaso câ ti mahâyaso. mahantañ ca tam padupavanañ (sic) câ ti mahâpadumavanam. mahanti ca sâ nadî câ ti mahânadî. mahanto ca so mañi câ ti mahâmañi. mahanto ca so gahapatiko câ ti mahâgahatiko. mahantañ ca ta dhanañ câ ti mahâdhanam. mahanto ca so puñô câ ti mahâpuñô. bahuvacanaggahañena kvaci mahantasaddassa mahâ âdeso hoti. mantañ (corr. mahantañ) ca tam phalañ câ ti mahabbalam. mahantañ ca tam phalañ câ ti mahappalam. mahantañ ca tam dhanañ câ ti mahaddhanam. mahatañ ca tam bhayañ câ ti mahabbhayam ||

itthiyam bhâsitapumittha pumâ va ce ||

itthiyam tulyâdhikarañe pade ca bhâsitapumitthi pumâ va datthabbâ. dighâ jañghâ yassa so 'yan ti dighajañgho. kalyâñâ bhariyâ yassa so 'yan ti kalyâñabhariyo. bahutâ puñâ (corr. pañâ) yassa so 'yan ti bahupañño. bhâsitapumeti kim

attham. brahmaṇabandhu ca sā bhariyā cati (corr. ceti)
brahmaṇabandhubhariyā ||

2. fol. cu-cāh. The text of Kaccāyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pāli and Burmese, called in Burmese *vibhas sray*; the Pāli text begins: parassamañāpayoge—liṅgatthe pathamā—ālapane ca.

4. fol. chū-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccāyana's grammar, text of the Suttas, ending with the end of the Kārakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Śrimālācā, *Kaccāyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samāsakappa, Taddhitakappa, Ākhyātakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nāmakappa, Kārakappa and Uṇādikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kārakak., Samāsak., Ākhyātak., Kitak. and Uṇādikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samāsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nâmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhâritam rûpam imam sikkhantu sâdhavo ti |

Śloka at the beginning of the Samâsakappa :

vanditvâ varapañño yo bodhesi janatam bahum
tam racissam samâsena samâsam sattharûpakam |

Ślokas at the end of the Unâdikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisâsanamhi ālokabhûtatthâ (var. read. °attâ) cihanam
tathâ |

yo thero jinacakkamhi dhâreti sâsanam sadâ
tena uddhâritam sâdhum rûpam unâdino param |
may' uddhâritarûpam pi sikkhantu sajjanâ sadâ
mettâcittena samyuttâ mañ pi maññantu sabbadâ |

The Pâli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasañâto || attho—akkharasañâto—hoti— | *sut* ||
akkharavibhâtiyam — sati — atthassa—dunniyathâ — vâ —
atthassa—dunniyathâ—hi yasmâ—hoti—tasmâ—vâ—tasmâ
—vacanânam — sabbo—attho—vâ—sabbavacanânam—attho
—akkharehi — saññâyate — tasmâ — suttantesu suttantânam
—bahupakâram — akkharakosallam — pâthamam — sampâde-
tabbam—hoti— | *vutti* ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443,
3444. *Dakkhiṇâvan nissya* of *Kaccâyanâ*'s grammar.

Introduction to the Sandhikappa :

dbammissaram namassitvâ buddham kilesachinditam
dhammam ariyasâṅghâñ ca nirâṅganam gaṇuttamam |
Kaccâyanam mahâtheram tathâgatena vannitam
mahâpaññam namitvâna sâvakesu ca pâkata
dhajûpamam guṇâdhâram mahitalesu pâkata |

pathamāriyalañkāram piñkappañnavapāragum
 sabbesam hitu(m) dhārentam sutabuddhañ ca me gurum |
 itare guravo cāpi pāragū piñkattaye
 namāmi sirasā dhire visi(t)thesu ca pākate |
 evam nipaccakārassa antarāye asesato
 ānubhāvena sosetvā yathā atham samijjatu (*sic*) |
 pubbācariyasihehi racitā santi nissayā
 yudhasotjanā yaththa linarūpan ti vuccare
 tattha rūpam vimamsitvā nyāsādianurūpato |
 sotujanānam athāya uddharitvā va sādhukañ
 nissayam sandhikappassa yudhasotubudhāvaham |
 pubbācariyasihānam aham nissayasādhukam
 pañhamāriyalañkāramahātherassa nissayam
 sādhukañ cupanissāya catuttho *riyālañkāro*
 nātivithārasañkhepam racissāmi yathāphalam (°ba-
 lam?) |

Ślokas at the end of the work:

Setibhissararājassa natthena (nattena !) dhammarājinā
 kārite sovanñāvāse *Dakkhiñāvan* ti nāmake |
 catutthāriyālañkāratherena kāritam imam
 nātisañkhepavithhāra (var. read. °re) atthi rūpa samāhi-
 tam |
 ayam gandho ciram kālam yāva tiñhatu sāsanā (*sic*)
 sikkhantā sajjanā gandham pādam labbhā tat' uttari |
 tiāgame adhibbāyam (°ppāyam?) viñāpetvāna sādhukam
 dhārentu jinacakkam va piñkappañnavapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasañāto || attho—akkharasañāto— | akkharavi-
 pattiyan—sati—athassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānam—attho—akkharehi—sañāyate—
 yasmā—akkharakosallam—suttantesu—bahupakāram—. A
 Burmese exposition with numerous Pāli quotations follows.

with the Samâsakappa. The introduction of this Kappa begins: evam nânânayavicitram *Madhurattharinissayakattukammâdi* atthavivoccapakâsakam kârakakappam dassetvâ idâni tadanantaram ligatthalapanagajjitam (*sic*) sattavidham vâccapakâsakam samâsakappam dassetum nâmânam samâso yuttattho tiâdi ârajjam (âraddham !) etc.

First Sutta: nâmânam samâso yuttattho | sut — — tesam nâmânam—yo yuttattho yo padatthasamuddâyo (*sic*) so padatthasamuddayo samâsasañ(ñ)o hoti—yâni pañcapakârâni nâmânisanti âcariyena payujjamânam padattâ tesam nâmânam yo yuttatto padasamuddâyo — so padasamuddâyo samâsasañ(ñ)o hoti—katinnassa—dussa—katinnadussam nâma, etc.

64.

139 leaves, 9-7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccâyanâ's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhâgavasena ekûnavisatipadâ ayam gâthâ-; then follows an explanation of the single words of this sentence: vibhajjatîti vibhatti, etc.; then the conclusion of the imperfect period: pañditehi veditabbo (*sic*), and an explanation of pañditehi and veditabbâ.

Beginning of the single books: Sandhikappa f. kli', Nâmak. f. khî', Kârakakappa is missing, Samâsak. f. ghau', Taddhitak. f. nâh, Âkhyâtak. f. ce', Kibbidhânak. f. jâ', Unâdikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gî; 9 lines; Burmese writing.

The *Kaccâyanabhedaṭikâ*. Subscription: iti acculâracchannandaviriyapañâsamannâgatena *Ariyalânâ* ti garuhi viditânamatherena bhikkhunâ vicarito (*sic*) *Sâratthavikâsininâmâ'ya(m) gandho Kaccâyanabhedaṭikâ* niṭṭhitâ.

The work begins: namo etc. |

jino jayakaram dhammam sañcayanto jayākare
 jitvā param jināpesi so me detu jayañ jino |
 yo munindindasaddhammam sitābhāpu idehiuam
 makam piñeti jautunam so sampañetu me manam | etc.

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gū. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccāyana's Kārakakappa*, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhū icc etassa dhā(tussa).

fol. gū begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikañsaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccāyana's Ākhyātakappa* with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccāyana's Kitakappa* with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vākhoñ, Sakkarāj 1176 (=A.D. 1817).

At the end of the book the following ślokas are subjoined :

Kaccāyanapakarañe sandhi nāmañ ca kārakam
 samāso taddhit(ā)khyāto kittakañ ca unñhādikam |
 sandhimhi ekapaññāsam nāmamhi dve satam bhave
 kārake pañcatālisam samāse atthavisañ ca |
 dvāsatthi taddhite matam atthārasa satākhyāte
 kite satam satam bhave unñhādimhi ca pañ(ñ)āsam |

69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccâyana's* *Uñâdikappa* with the scholia. The date is the ninth day of the increasing moon in the month Vâkhoñ, Sakkarâj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahâv.* xxvi., d'Alwis Catalogue 179. The work begins :

visuddhasaddhammasahassadidhitim subuddhasambodhisugandharoditam (sic)
 tibuddhakhettekadivâkaram jinam saddhammasaṅgham si-
 rasâbhivâñdiya |
Kaccâyanam câcariyam namitvâ nissâya *Kaccâyanavañna-*
 nâdim
 bâlappabodhattham ujum karissam vyattam sukañdam pa-
 darûpasiddhim |

attho akkharasaññâto. yo koci lokiyalokuttarâdibhedo vacana-
ttho so sabbo akkhareheva saññâyate. akkharâpâdayo ekacattâ-
llisam. te ca kho jinavacanânurûpâ akârâdayo niggahitâ
ekacattâlisamattâ vanñâ paccekam akkharâ nâma honti. tam
yathâ. a â i i etc.

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samâsakappa* :

nâmânam samâso yuttattho (*Kacc.* 4, 1). *tesam nâmânam*
payajjamânâpadathânam (sic) *yo yuttattho so samâsasañño*
hoti. tesam vibhattiyo lopâ ca (*K.* 4, 2). *tesam yuttatthânam*
samâsânam taddhitâyâdippacoayânam ca vibhattiyo lopanîyâ
honti. pakati cassa sarantassa (*K.* 4, 3). *luttâsu vibhatti* (sic)

sarantassa assa yuttathabutassa tividhassa liṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmām vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva datṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-pum-sakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napum-sakaliṅgo va datṭhabbo ti napum-sakaliṅgattam. am vibhatiñnam akārantayihāro (sic)* (K. 4, 26). etc.

The work is divided into the following chapters: Sandhikānda, Nāmakaṇḍa (begins f. kū), Samāsakaṇḍa (f. khā'), Taddhitakaṇḍa (f. khli), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gī').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, 1. 1. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis 1. 1. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khri, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sanné, the Pāli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhâbhivanditvâ buddhambujavilocanam
 Bâlâvatâram bhâsissam bâlânam buddhivuddhiyâ |
 Buddham abhivanditvâ Bâlâvatâram bhâsissam yanumehi
 kriyâkârakapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7-6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhana, grammar composed by *Moggallâyana*.
 Begins :

siddham iddhaguñam sâdhu namassitvâ tathâgatam
 saddhammasaṅgham bhâsissam Mâgadham *Saddalakkhanam* |
 aâdayo ti tâlisa vannâ | dasâdo sarâ | dve dve savannâ |

The chapters are : saññâdikañdo pañhamo (ends f. kâ'), syâdik. dutiyo (kî'), samâsak. tatiyo (kri'), nâdik. catuttho (kû'), khâdik. pañcamo (kli'), tyâdik. chattho (ke').

The sequence of the suttas is disturbed at several points in the samâsak., nâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on Moggallâyana's system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhana* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvannânam e o luttâ | yvâsare | eonam | gossâvamb (sic) (see Pâñini 6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhî (the same leaf has got the two numbers nri nri, the following nli and nli), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallāyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas:

cāgavikkamasaddhānusampannaguṇasālino
Parakkamanarindassa Sīhalindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhūpālaku-
 laketunā
 disantapatthaṭadāravikkamena yasassinā |
Bhūranebhabhujavbena mahārājena dhīmatā
 catupaccayadānena santatā samupaṭṭhito |
Dhūmadonīti vikhyātāvāse nivasato sato
Sumanāgalamahāttherasāmino sūcivuttino |
 vamse visuddhe sañjāto pantasenāsane rato
 pariyatimahāsindhuniyyāmakadhurandharo |
 appicchādīguṇūpēto jinasāsanamāmako
Vanaratanamahātthero Medhaūkarasamavhayo |
 pāṭavatthāya bhikkhūnām vinaye suvisārado
Payo(ga)siddhim suddhima (?) sadāsampaññagocaram
 (saddhāsampannag° !) ||

Division of the chapters:

f. ke : iti payogasiddhiyam sandhikāndo pathamo—f. ge :
 i. p. nāmak. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nli—nli :
 i. p. samāsak. catuttho—f. clī : i. p. nādik. pañcamo—f. jā :
 i. p. tyādik. chaṭṭho—f. jhī : iti p. khādik. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. sandhi ruceate | lokaaggapuggalo paññāindriyam
 tīpi imāni no hi etām bhikkhuni (should be : bhikkhuniovādo)
 mātuupatṭhānām sametu āyasmā abhibhūyatanām dhanam
 me atthi sabbe eva tayo assu dhammo (sic) asanto ettha na
 dissanti iti dha | sarasamīyām || saro lopo sare || sare saro
 lopaniyo hoti | saro ti kāriyiniddeso lopo ti kāriyaniddeso (s. t.
 kāriyan. l. t. kiriyān. ?) | lopo adassanām anuccāraṇām | saro
 ti jāttekavacanavasena vuttam | sare ti opasilesikādhārasat-
 tamī tato vanṇakālavyavadhāne kāriyan na hoti | tvam asi
 kātāmā cānanda aniccasamīnā ti | evam sabbasandhisu | vidhīti
 vattate || sattamīyam pubbassa || therayatthīnyāyena pavattate
 paribhāsā dubbalavidhino patiṭṭhābhāvato | sattamīniddese

pubbasseva vidhiti pubbasaralopo | lokaggapuggapuggalo
 (sic) paññindriyam tñimâni no hetam bhikkhunovâdo mâtupatñhânam sametâyasmâ abhibhâyatanañ dhanam matthi
 sabbeva tayassu dhammâ asantettha na dissanti | pubbassa
 kâriyavidhânâ sattamîndidithassa paratâvagamyate ti pare
 tu parivacanam pi ghañato | yassa idâni sampñâ iti. châyâ iva.
 iti api. assamañi âsi. cakkhuindriyam. a(kata)ññû âsi. âkâse
 iva. te api. vande aham. so aham. cattâro ime. vasalo iti.
 Moggallâno âsi. bijako kathâ eva. kâpoto evâ tidha | pubbasaralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhâ
 paro saro kvaci lopaniyo hoti || yassa dâni saññâti châyâva
 itipi assamañisi cakkhundriyam akataññusi âkâseva tepi van-
 deham soham cattârome vasaloti Moggallânosij kvaci kathâva
 kâpotova | kvaciti kim paññindriyam paññindriyâni sattut-
 tamo ekûnavisati sassetesu gatovâdo ditthâsavo ditthogho
 cakkhâyatanañ namkunettha labbhâ (?) | vivakkhâto san-
 dhayo bhavantîti ñâyâvatticchâpi idha sijjhati | kvacity adhi-
 kâro sabbasandhisu tena nâtippasañgo | assa idam vâteritam
 na upeti vâmañru ati iva aññe viudakam itidha | idam pacchi-
 modâharañam ca yam (?) avanne lutte e o honti (hontiti ?)
 gâhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvannânam e o luttâ* || luttâ sarâ paresam ivanñu van-
 ñânam e o honti vâ yathâkkamam | yathâsamkhyânuñdeso
 samânânam | vanñapareñâ savanñno pi | vanñâ saddo (vanñ-
 saddo !) paro yasmâ tena savanñno pi gayhati sayañ ca rûpan
 ti iñnam pi e o | sabbattha rassajâtiniddese dîghassâpi ga-
 hanattha(m) idham (sic) âraddham | tassedam vâteritam no-
 peti vâmoru atevaññe vodakam | vâ tv eva tassidam | katham
 pacorasmin ti yogavibhâgâ | pati urasmin ti vibhajja yavâ-
 sare ti yakâre tavaggavarañâ dinâ mo (co !) vaggalasehi te
 ti pubharûpañ ca yuvannânam e o ti ussa o ca | lutteti
 kim dasa ime dhammâ yathâ idam kusalassa upasampadâ |
 atippasañgabâdhakassa kvacisadassânuvattanato na vikap-
 pavidhi niyanâ (sic) | tena upeto aveccâni (sic) evamâdisu
 vikappo târakitâ sassindriyâni (sic) mahiddhiko sabbîtiyo
 tenupasânkami lokuttaro tiâdisu vidhi ca na hoti | patisan-
 diâravutti assa sabbavitti anubhûyate vianjanam viâkato dâsi
 aham ahu vâ pure anu addhamâsam anueti suâgatam suâkâro

duákáro cakkhuápátam bahuábádho pátu akási na tu eva bhú-
 ápanalánílam itídhā | yuvanñánam veti ca vattate | *yard sare* ||
 sare pare ivanñuvanñánam yakárvakárā honti vā yathákka-
 mām | patisantháravutyassa sabbavutyanubhúyate byañjanam
 byákato | byañjane dígharassá ti díghe | dásyáham abu vā
 pura anvaddhamásam anveti svágatam svákáro cakkhyá-
 pátam bahvábádho patvákási na tveva bhvápanalánílam | vā
 tveva viákato ságatam | adhigato kho me ayam dhammo
 putto te aham te assa pahinā pabbate aham ye assa te aja
 yávatako assa káyo tāvatako assa byámo ko attho atha kho
 assa aham kho aja so ayam so aja yo eva yato adhikarañam
 so aham itídhā | yavā sare veti ca vattate | *eonam* || *eonam*
 yakárvakárā honti vā sare pare yathákkmam | byañjane
 dígharassá ti díghe | adhigato kho myáyam dhammo putto
 tyáham tyássa pahinā pabbatýáham yyávássa (*sic*) tyajja
 yávatakvassa káyo tāvatakvassa byámo kvattho atha khvássá
 aham khvajja sváyam svajja yveva yanvádhikarañam svá-
 ham | vā tv eva tyajja soham | kvaci tv eva dhanam matti
 puttā matti te tágatā asantettha cattárome | goelakam goas-
 sam goajinam itídhā | sare ti vattate || *gossárañ* || sare pare
 gossa avaná ádeso hoti | sa ca | tanubandhánekavanná sabbassá
 ti (this rule is given by Moggalláyana in the first kánda,
 comp. Páñini 1, 1, 46) sabbassa ppasañge antasseti vattamáne |
 ñanubandho (Moggall. I, comp. Páñini 1, 1, 53) | ñakáránu-
 bandho yassa so nekavañño pi antassa hotíti okárasseva hoti |
 sañketo navayavonubandho ti (Moggall. I.) vacaná ñakáras-
 sáppayogo | uvanñánantarappadhamśino (?) hi anubandho |
 payojanam ñanubandho ti sañketo | gavelakam gavássam
 gavájinam | iti eva iti evá tídha || *ritisseve rá* || evasadde pare
 itissa vo hoti vā || sa ca || chatthiyantassa (Mogg. I, comp.
 Páñini 1, 1, 49) || chatthínidditthassa yam káriyam tadan-
 tassa viññeyyan ti ikárassádeso | ádesittháne ádissatiti ádeso |
 itv eva | aññatra yádese | tavaggavarañánam ye cavaggaba-
 yañá ti (Mogg. I; the dental consonants, v, r, ñ, change
 before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
 (Mogg. I; y after consonants of the 5 vaggas or after l or s
 is changed into the preceding consonant) yassa ca cakáro |
 icceva | eveti kim iccáha | tiañgulam tiañgikam bhúádayo

migi bhantā udikkhatityādi sandhayo vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kyaci | āgamino aniyame
 pi || saro yevāgāmī hoti vanādīnan tu nāpakañā anñathā hi
 padādīnam yukvidhānam anatthakam || etthāgāmā aniyatā-
 gāminam eva bhavanti ee yakārāgāmeneva nipajjan ti siddhe
 padādīnam kyaciti (Mogg. fol. kṛi) byañjanussa yuk āgamo
 niratthako ti adhippāyo | tivāngulam tivāngikam bhvādayo
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ajjatagge nirantaram nirālayo
 nirindhano nirihakam niruttaro nirojam dūratikkamo durā-
 gatañ duruttaram pātūr ahosi punar āgaccheyya punar uttam
 punar eva punar eti dhir atthu pātarāso caturañgikam catur-
 ārakkhā caturiddhipādañilābho caturoghanittharanattham
 bhattur atthe vuttir esā pāthavidhātūr eva sā nakkhattarājār
 iva tārakānam vijjur ivabbhakūte āragger iva sāsapo usa-
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham āhu kena te idham ijjhati
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenam idhe-
 kacce bhāti yeva hoti yeva yathā yidam yathā yeva mā yidam
 na yidam na yidam cha yimāni na va yime dhammā bodhiyā
 yeva pathavi yeva dhātu tesu yeva teseva so yeva pātiyekkam
 viyañjanā viyākāsi pariyantam pariyādānam pariyutthānam
 pariyesati pariyosānam niyāyogo udaggo udayo udāhatam
 udito udīritam udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvīmuttānam
 sammad eva yāvadattham yāvadicchakam yāvad eva tāvad
 eva punad eva yadattham yadantarā tadantaram tadañgavi-
 mutti etadattham atthadattham tadattham tadatthapasuto siyā
 aññadathu manasād aññavīmuttānam bahud eva rattim | vā
 tv eva attaattham vādhītthitam pātu ahosi | vavatthitavibhā-
 sattā vādhikārassa byañjanato pi | bhikkhunīnam vutthā-
 peyya ciram nāyati tam yeva | chaabhiññā cha aham chaasiti
 cha amsā cha āyatanam itidha | vā sare āgamo ti ca vattate ||
 chā lo || chasaddāparassa sarassa lākāro āgamo hoti vā | chāti
 anukarañattā ekavacanam | chaabhiññā chāl aham chālāsiti
 chāl amsā chāl āyatanam | vā tv eva | chaabhiññā || lo po
 adassanīm thānīm yam āmaddiya dissati ādeso nāma so yātu

asantuppatti āgamo || *sarasandhi* || kaññā iva kaññā iccādi
 Sarasandhinisedho vuccati | pasaṅgapubbako hi pañsedho |
 pubbaparasarānam lope sampatte | saro veti ca vattate | *na*
dve vā || pubbaparasarā dve pi vā kvaci na lupyante | kaññā
 iva kaññileva kaññā va | Sāriputta idhekacco ehi Sivaka utthēhi
 āyasmā Ānando gāthā abhāsi devā abhassarā yathā tevijjā
 idhippattā ca bhagavā utthāyāsanā bhagavā etad avoca
 abhivādetvā ekamantam atthāsi gantvā olokento bhūtavādī¹
 atthavādī yam itthim araham assa sāmavatī aha pāpakāri
 ubhayattha tappati nadi ottharati ye te bhikkhu appicchā
 āmantesi bhikkhū ujjhāyimsu bhikkhū evam āhamsu imas-
 mim gāme ārakkhakā sabbe ime katame ekādasa gambhīre
 odakantiko appamādo amatapadam saṅgho āgacchatu ko imam
 pañthavim vijessati āloko udapādī eko ekāya cattāro oghā are
 aham pi sace imassa kāyassa no abhikkamo aho acchariyo
 attho anto ca atha kho āyasmā atho otthavacittakā tato
 āmantayi satthā ti evamādayo idha kālavyavadhāneneva sij-
 jbanti | kvaciti kim āgataththa āgatamhā katamassacāro appas-
 sutāyam puriso camarīva sabbeva sveva eseva nayo parisud-
 dhetthāyasmanto nettha kutettha labbhā sakhesabbrāhmaṇā
 tathāpamam yathā vā jīvhāyatanam avijjogho itthindriyam
 abhibhāyatanam bhayatupañthānam saddhidha vittam puri-
 sassa settham || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gi; 9-8 lines; Sinhalese writing.

Padasādhana, grammatical work of *Piyadassi*, belonging to the school of *Moggalāyana*. The work begins:

buddhambujañ namassitvā saddhammamadhubhājanam
 guñāmodapadam saṅghamadhubbatanisevitam |
Moggalāyanācariyavaram ca yena dhīmatā
 katañ lahum asandītham anūnam *Saddalakkhaṇam* |
 ārabhissam samāsena bālattham *Padasādhanam*
Moggalāyanasaddattharatanākarapaddhatim |
 saññāpariggaheneva lakhañesu sarādayo
 nāyantīti tam evādo dassayissam vibhāgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-
 tvāna?) Padasādhanam
 puññena tena loko 'yam sādhetu padam accutam |
 saddhāsayena parisuddhaguṇoditena sārena sārayati-
 saṅghanisevitena
 ramme 'nurādhanagare vasatambujena vidvālinam nija-
 visuddbakulañdajena |
 mānentena tathāgatam pañipadāyogehi saddhāluyā
 niccābaddhataponalehi nikhilappāpārisantāpitā
 saddhammavhayasihatelañthitiyā cāmīkaratthālinā
 nānāvādikuditibhedapatañunā vāñivadhūsāminā |
 sattānam karunāvatā gunavatā pāramparan dhimatā
 therenā 'tumapādapañjaragato yo saddasatthādisu
Moggalāyanavissuten' iha suvacchāpo vinito yathā
 so 'kāsi *Ppiyadassi* nāma yati 'dam byattam sukhappatiyā |
 vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-
 nāpagasevikāya
 rambhāvibāravadvuyā tilakātulena santena Kappinasa-
 mavhayamātulena |
 Devīrājavihāramhi ramme nivasatā satā
 padassedam *Piyadassittherena* vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha sañkhyāsaddā vuccante (f. kah')—athāsañkhyam uccate (tam duvidham pādi-cādibhe-
dena) (f. khā)—vuttāni syādyantāni, athekattham uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo !) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhanā the chapter treating of the sandhi of vowels (f. ka'-ki') :

sandhi vuccate | purisaüttamo paññāindriyam satiārakkho
 bhogiindo cakkhuāyatanam abhibhūyatanam dhanam me
 atthi kuto ethā tidha | saro lopo sare | sare saro lopanīyo
 hoti | sare topasilesikādhārasattamī tato vanṇakālavyavādhāne

kāriyam na hoti | tvam asi katamā cānanda aniccasāññā ti |
 aññathā pi samhitāyam (this seems to be corrected into sam-
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyam pubbassa | sattamīnddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyam satārakkho bho-
 gindo cakkhāyatanañ abhibhāyatanañ dhanam matthi ku-
 tetha | pubbassa kāriyavidhānā sattamīnddīthassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so aham
 cattāro ime yato udakam pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | soham cattārome yatodakam pātova | kvacīti kim pañ-
 ñindriyam | assādhikāro sabbasandhisu | tassa idam tassa
 idam vātafrītam sītavātafrītam sītāüdakam sītāüdakam vāma-
 ūru vāmaūru itidha | pubbasaralopo | saro vēti ca vattate |
yuvāññānam e o luttā | luttā sarā paresam ivāñnuvāññānam
 e o honti vā yathākkamam | vāñnaparena savāñno pi | vāñ-
 nasaddo paro yasmā tena savāñno pi gayhati sayaceti (sic)
 iñnam pi e o | tassedam tassidam vāterītam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kim | dasa ime | atīta(atī !)ppasāngabādhā-
 kassa kvaci saddassānuvattanato na vikappavidi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viakāsi viakāsi suāgatam suāgatam tīdha | yuvaññā-
 nam vēti ca vattate | *yarā sare* | sare pare ivāñnuvāññānam
 yakāravakārā honti vā yathākkamam | akārassa dīghe | vyā-
 kāsi | ca(va !)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgatam sāgatam | kvaci tv eva yāñidha | te aija
 te aija so ayam so ayam itidha | yavāsare vēti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākkamam |
 tyajja tejja | byañjane dīgharassā ti dīghe | svāyam
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itidha |
 sare ti vattate | *gossdīvāñ* | sare pare gossa avāñ adeso hoti | sa
 ca | tānubandhānekavāññā sabbassā ti sabbassa ppasañge |
 antasseti vattamāne | nānubandho | nākāronubandho yassa
 so nekavāñno pi antassa hotīti nākārasseva (read, okārasseva)
 hoti | samketo navayavonubandho ti vacanā nākārassāppa-
 yogo | payojanam nānubandho ti samketo | gavelakam | iti
 eva iti evā tīdha | *vītissera rā* | evasadde pare itissa vo hoti

vâ | sa ca | chatthiyantassa | chatthinidditthassa yam kâriyam
 tadantassa viññeyan ti ikârassâdeso | thânamaddiya dissati
 (?) uccâriyatiti âdeso | itv eva | añnatra yâdese | tavaggava-
 ranam ye va (ca !) vaggabayañâ ti tassa co vaggalasehi
 te ti yassa ca cakâro | icceva | duangikam ciitvâ ajjaagge pâtu
 ahesum pâ eva idha ijjati (sic) pariantam atthamitidha (atta-
 atham itidha !) | mayadâ sare ti vattate | vanataragâ cágamâ |
 ete mayadâ cágamâ honti vâ sare kvaci | âgamo aniyame
 pi | saro evâgamî hoti vanâdînan tu ñâpakâ aññathâ ti padâ-
 dinam yukvidhânam anathakam | duvañgikam cinitvâ ajja-
 tagge pâtur ahesum | byañjane dîgharassâ ti rasse | pageva
 idham ijjhati pariyantam attadattham | vâ tv eva atthatham
 (sic) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca
 vattate | châlo | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | sarasandhi | kaññâ iva kaññâ iva
 kaññâ ivâ tîdha | pubbaparasarânam lope sampatte | saro lopo
 ti ca vattate | na dve râ | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññâva kaññâ va || sarasandhinisedho |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Cûlanirutti, Pâli grammar based on Kaccâyana's system.
 The work begins:

namo, etc. |
 vatthuttayam namassitvâ *Kaccâyanañ* ca pubbake
 niruttimhi pavakkhami vacanam me nibodhaya |

sarâ sare lopam | ekavacanaggahañena sabbaggabanana-
 yayojanatham (sic) kâtabbam | byañjanasampiñdanatham
 sârâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters tam—nâh;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramâñjusâ*, commentary on the *Saddasâratthajâlini*.

Begins after an invocation of the ratanattaya (yo buddhasūro amitandhakāram hantvāna, etc.) :

nānāgandhesu sārattham gahetvā 'bhimatam nayam
vāṇṇayissam samāsena Saddasāratthajūlinim.

vividhanayasamannāgatam vicittācariyasamayasamohitam
paramavicittagambhirāñānaoggalhasamaththam pakaraṇam
idam ārabhanto yam ācariyo tāva ratanattaya paṇāmām
karonto āha namassitvānā tiādi, etc.

79.

13 leaves, signed with the Burmese letters lāh—vāh ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (ākhyātakappa) of the grammar *Saddanidhi* or rather *Saddanīti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavamsa of Pagan (A.D. 1160).

Begins : namo, etc. |

ito 'param pavakkhāmi saddhamme buddhasāsite
kosallatthāya sotūnam kappam ākhyātasavhayam |
tattha kiriyam akkhāti ti ākhyātam kiriyāpadam.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Tikā on the *Vācakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo etc.

tilokindamukham pojagambherājābhīrājini
rammatam me manovāṇi navāṅgasetavaṇṇini |
puppācariyasabhānam nayam nissāya sādhakam
viracissāmi Vācakam-upadesakavaṇṇanam |

The *Vācakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the tikā, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vâcakopadesa (f. khu, etc.) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khû): Turaṅgapappato Pañyanagarato nâtidûre naccâsanne dvikosamatthe thâne nânâuppalamsañ-channâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâraLENâdihi virâjito Turâganâmakô eko pappato atthi. tasmiñ—Turângapappatavâsinam—vasâlamkârabhûtena—Mahâvijitâ-vitinâmakena ayam Vâcakamupadesako nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cac kein ti khyâta-parassa pacchimadvârasamime mahâtherânâm âvâsena Mahiyañgâno nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârite kuṭâ-kâravirâjite tibhumikâvâso vâsantena Mahâvijitâvi itinâmaka-kena mahâtherena katâyam Vâcakopadesakattavaññand.

81.

10 leaves, signed with the Sinhalese letters ka—kli; 9 lines; Sinhalese writing.

Namavaranaagilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kri is put twice. 8-10 lines; Sinhalese writing.

The *Abhidhânapadâpikâ*.

83 (Turnour).

Another copy of the same work, preceded by the Bâlâvâtâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tū. 7-10 lines. Sinhalese writing.

Abhidhānappadīpikā-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhānappadīpikā* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

rājarājam mahāpuñ(ñ)am dhammadhamnam mahādhū-
nam
saṅghasaṅgham name cāraṇam namitvā cādaram (ādaram
B.) tayam |
yo ratṭhindāindagindho (°gindo B.) jagindajagumānadho
puñ(ñ)ā (puñā B.) bhūpādhipuñ(ñ)o ca cakkārahasulak-
khaṇo |
asambhino ca vāmsena putto Goribhasāmino
susuto ca Mahādhammarājādhipatināminā |
sampañño caturaṅgehi dasarājavatam caro
hitattayam bahusuto dhāreti buddhāpetakam |
so pasanto (passanto B.) bhūpālo va vajirūpamacakkhuṇā
nissayesu purāṇesu 'bhidhānassa unādhikam |
cakkamūlam (°mālam B.) idam sattham kārethacariye
mama
vadeti mahāmattassa mahāsatvivaraṇjino |
uyyojito bhūpālassa sāsanassa jutattino (jutaththino B.)
vācāya senāpatino (°nā B.) teneva cittabuddhinā |
satamandiravārite rājaseyye vasantoham
kiñci tam apanetvāna (°tvā B.) likkhissam navanissayam |

Conclusion :

Jambūdīpatale ra(t)tham sabbara(t)thāna (°nam B.) ke-
tajam (ketujam B.)
Tambadīpam Mramma(t)thānam mahāra(t)thehi vāritam |

ratanâpuram yam tattha pâsâdulâram âlayam
 râja(t)thânam manorammap nadinagavanappullam |
 Mahâdhammarâjâdhipatî bhûpati tatta yo
 medhâvi dakkho pañito vicitto cittapañ(n)avâ |
 susippo dhatavacano tikkhatejo ripujayi
 kesaro va atisûro susurûpo vayena vâ |
 yena râja(t)hâni seyyathûpakkûpavanehi ca
 atije(t)thamandirehi nâgassehi (nâgâssehi B.) ca sobhitâ |
 kârite teneva seyye nânâbhavanabhûsite
 Kittijayaṭhapakhyamhi satamandiravârite |
 saddhamma(t)thitikâmena vasatâ santavuttinâ
 dvikkhattum laddhalâñcena mahâtherena dhîmatâ |
 tassedisanuggahañ cásâdhârañam u(y)yojitañ
 patvâna racito peso (yeso B.) Abhidhânassa nissuyo |
 niñthito so sakkarâje sahasse '(t)thasatâdhike
 je(t)thamâse juñhapakkhe sattamiyam gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ;
Sinhalese writing.

Dhâtupâtha. Begins: namo etc. bhû sattâyam. ku sadde.
añka lakkhañe. sañka sañkâyam. See Westergaard's Catal.
p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kû ; 9 lines ;
Sinhalese writing.

Dhâtumañjûsâ. Begins: namo etc.

niruttinikarâpârapârâvârantagam munim
vanditvâ dhâtumañjûsam brûmî pávacanañjasam.

Subscription : *Kaccâyanadhâtumañjûsâ samattâ.*

88.

22 leaves, signed with the Sinhalese letters ka—khû ; 8-9
lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Sâñgharakkhi-tatthera*, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ; 9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikā called *Vacanatthajotikā* on the *Vuttodaya*, by the Thera *Samantapāsādika*. See Minayeff, in the *Mélanges Asiatiques*, vi. 196. The MS is very incorrect. Begins: *namo etc.* |

natvā buddhādiecam pubbam veneyyuppalabodhakam
vanṇayissam samasena Vuttodayam padakkamam |
porānehi katā ṭikā na sā sabbathabodhakam
vacanatthañ ca ekatham adhippāyañ ca bhāsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñli ; 8-10 lines ; Sinhalese writing. Third part of No. 71.

List of words, Pāli and Sinhalese, called on the covering plate *Akārādi*. Begins: *namo buddhāyayi | akko sūryyāyī | akko varagāsayi | amko enāmberiyayi*.

III.—HISTORICAL AND MISCELLANEOUS WORKS.

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter) ; 10 lines ; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavanṇassa devarājassa bhāsuram,
rūpam patiṭṭhapetvāna mahāpūjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu ; each page is divided into three columns ; 7 lines ; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter ; the last verse is :

Mahāmahindatheramhi tam thānam samupāgate
teracchā eva netū ti katikañ ceva kārayi.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā ; the pages are marked with the European numbers 1-195 ; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—dū ; the pages are marked with the numbers 196-394 ; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original *Mahāvamsa*, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anīthite chattakamme sudhākamme ca cetiyē
 maraṇantikarogena rājā āsi gilānako |
 Tissam pakkosayitvā so kaniṭṭham Dīghavāpito
 thūpe anīthāpēhīti abravī |
 bhātuno dubbalattā so tunnavāyehi kāriya
 kañcukam suddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikam tattha sādhukam
 pantipūṇaghaṭānāñ ca pañcaṅgulakapantikam |
 chattakārehi kāresi chattam veṭumayam tathā
 kharapattamaye candasuriyam muddhavediyam | 5
 lākhākumukumakeh' etam cittayitvā sucittikam
 ramñō nivedayī thūpe kattabbam niṭṭhitam iti |
 sivikāya nipajjītvā idhāgantvā mahīpati
 padakkhiṇam karitvāna sivikā ceva cetiyam |
 vanditvā dakkhinadvāre sayane bhumisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapucchānathāya āgatehi tato tato
 channavuti kōtiyo bhikkhu tasmin āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayaṁ theram tatthādisvā mahīpati |
 atthavisa mahāyuddham yujhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā mamñā parājayam
 idāni so man topeti therō Therasutābhayo |
 iti cintiya so therō jānitvā tassa cintitam
 Karindanadiyā sise vasam Pañjalipabbate |
 pañcakhiṇāsavasatam parivārena iddhiyā
 nabhasāgamma rājānam atthāsi parivāriyam |

Readings of No. 92: 1 māraṇantikarogena—2 thūpe anīthi-

taṁ kammam nīthāpehīti abrūvi—3 °vatthehi—4 pañcaṅgu-
likap°—7 mahīpatī. padakkhinam. sivikāyeva—8 bhūmis°—
9 āśī—10 bhikkhū. āśum—12 aparājayam—13 sampatte.
maññe. mani nōpeti—14 cintesi. sīse—15 parivāretvāna.
parivāriya.

No. 93: 1 mār°—2 thūpe anīṭhitam kammam nīthāpehīti
abruvi—3 °vatthehi—4 pantip°. pañguñcalakap°, corr.:
pañcaṅgulakap.—6 lākhākumkuṭṭhakeh', corr.: °makeh'—
7 sivikāyayeva, corr.: °kāyeva—8 bhūmis°—9 pasanto, corr.:
passanto—10 bhikkhū. āśum—12 aparājayam—13 sampatte.
maññe man nōpeti. therāsutābhayo—14 cintayi. sīse.—15
parivāriyam, corr.: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaṇḍasamipamamhi jāto brāhmaṇamānavo
vijjāsippakalāvēdī tisu vedesu pārāgo |
sammāvīmūñātasamayo sabbavādavisārādo
vādatthī sabbadīpamhi āhiṇdanto pavādino |
vihāram ekam āgamma rattim pāt' amjalimataṁ
parivatteti sampuṇṇapadam suparimaṇḍalam |
tattheko Revato nāma mahāthero vijāniya
mahāpamño ayam satto dametum vattatiti so |
ko nu bhadrabharāvena viravanto ti abrāvī
gadrabhānam rave attham kiñ jānāsīti āha tam | 5
aham jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayi
tena hi tvam sakam vādam otārehi ca codito
pālīmahābhīdhammassa attham assa na so 'dhigā |
āha kasseti manto ti buddhamanto ti so 'bravī
dehi me tan ti vuttehi gaṇha pabbajja tam iti |
mantatthī pabbajitvā so uggaṇhi Pīṭakattayam
ekāyano ayam maggo iti pacchā tam aggahi |
buddbassa viya gambhiraghosattānam viyākarum
Buddhagho ti ghoso hi buddho viya mahītale | 10
tattha Nānodayam nāma katvā pakaraṇa tadā
Dhammasaṅgāniyo 'kāsi kaṇḍam so Atthasālinam |
Parittatthakathañ ceva kātum ārabhi buddhimā

tam disvā Revato therō idam vacanam abravī |
 pālimattam idhānītam natthi aṭṭhakathā idha
 tathācariyavādā ca bhinnarūpā na vijjare |
 Sihalañdakathā suddhā Mahindena matimatā
 saṅgītītayam āruñham sammāsambuddhadesitam |
 Sāriputtādīgītāñ ca kathāmaggam samekkhiya
 kathā Sihalabhbhāsāya Sihalesu pavattati | 15
 tam tattha gantvā sutvā tvam Māgadhānam niruttiyā
 parivattehi sā hoti sabbalokahitāvahā |
 evam vutto pasanno so nikhamitvā tato imam
 dīpam āgā imasseva ramño kāle mahāmati |
 Mahāvihāram sampatto vihāram sabbasādhūnam
 mahāpadhānam ghamā gantvā samghapālassa santikā |
 Sihalatthakathām sutvā theravādañ ca sabbaso
 dhammassāmissa eso va adhippāyo ti nicchiyam |
 tattha samgha samānetvā kātum aṭṭhakathām mama
 potthake detha sabbe ti āha vīmamsitum satam | 20
 samgho gāthādvayam tassa dāsi sāvatthiyam tava
 ettha dassehi tam disvā sabbe demā ti potthake |
 piṭakattayam etheva saddhim aṭṭhakathāya so
 Visuddhimaggam nāmākā saṅgahetvā samāsato |
 tato samgham samūhetvā sambuddhamatakovidam
 mahābodhisamipamhi so tam vācetum ārabhi |
 devatā tassa nepumñāni pakāsetum mahājane
 chādesum potthakam so pi dvattikkhattum pi tam akā |
 vācetum tatiye vāre potthake samudāhaṭe
 potthakadvayam amñam pi sañthapesum tahiñ marū 25
 vācayimsu tadā bhikkhū potthakattayam ekato
 ganthato atthato vāpi pubbāparavasena vā |
 theravādehi pālihi padehi vyañjanehi ca
 amñattham (corr. °thattam) ahū neva potthakesu pi
 tisu pī |
 atha ugghosayī samgho tutthahattho visesato
 nissamsayam sa Metteyyo iti vatvā punappunam |
 saddhim aṭṭhakathāyā 'dā potthake Piṭakattaye
 Ganthākare vasanto so vihāre dūrasamkare |
 parivattehi sabbā pi Sihalatthakathā tadā
 sabbesam muñabhbhāsāya Māgadhāya niruttiyā | 30

sattânam sabbabhâsânam sâ ahosi hitâvahâ
 theriyâcariyâ sabbe pâlim viya tam aggahum |
 attakattabbakiccesu gatesu pariniñthitim
 vanditum so mahâbodhim Jambudîpam upâgamî |
 bhutvâ vâvisavussâni Mahânâmo mahâmahim
 katvâ puññâni citrâni yathâkammam upâgamî |

sabbe pete dharanîpathayo (*corr. °tayo*) maccum acetum
 ante no sakkhiñsu pacitasubalâ sâdhusampaññabhogâ evam
 sabbe nidhanavasagâ honti sattâ ti niccam râgam sammâ
 vinayatu dhane jîvite cäpi dhîmâ ||

Readings of No. 92: 1 °mânavo. tisu—2 vâdatthi jambudîpamhi—3 parivattesi—5 gadrabhar°. abruvi—6 vutte. osâresi—7 tam, *corr. tvam.* pâli°—8 kasseso. brûvi—10 so sobhi—11 pakarañam. °niyâ. °sâlinim—12 abruvi—13 pâlim°—14 sîhalatth°—15 katâ—17 °mati—18 vihâre sabbasâdhunam. °padhânagharam—19 nicchiya—20 sanghassamânetvâ. satim—21 gâthadvayam. sâmatthiyam—26 bhikkhu—27 pâlihi. aññatatham—28 pi—30 mûlabh°—31 pâlim—32 atha katt°. paripariniñthitim—33 dvâv°. mahâmaham. puññâni—34 °nipatayyo. sadhane.

No. 93: 1 brâhmanam°. tisu—2 jambud°. asindanto, *corr.* ah°.—3 sampunnap°—5 gadr°. jânâtiti, *corr.* °siti—6 jâne, *corr.* jânâmi. Afterwards the reading of the first hand has been restored. osâresi—6 vuttam, *corr.* vuttam vuttam. virodham, *corr.* virodham—7 pâlim°—8 kassetam, *corr.* kasseso. brûvi. ganha. pabbajjam tam, *corr.* °jja tam—10 ghose hi, *corr.* ghoso hi—11 pakarañam °niyâ. °sâlinim—12 abruvi—13 pâlim°. âcariyâv° *corr.* °yav°—14 sîhalatth°. ârûham—15 °dîgitañ ca. katâ sîhalabh°—17 mahâmati—18 °sâdhunam. °padhânagharam. santikam, *corr.* °kâ.—19 therâvâdañ ca. nicchiyam, *corr.* °ya—20 sanghassamânetvâ. satam, *corr.* satim—21 gâthadvayam. sâmatthiyam—22 °maggam, *corr.* maggam—23 ârahi, *corr.* °bhi—25 saññâpesum—26 bhikkhu—27 pâlihi. aññatathabahû, *corr.* °mahû. pi—31 pâlim—32 atha k°. pariniñthitim, *corr.* °tam—33 dvâv°. mahâmaham—34 dharanîpathayo, *corr.* °tayo. °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—ṇai ; 7 lines ; Sinhalese writing.

Commentary on the Mahāvamsa (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus :

Yā ettāvatā Mahāvamsatthānusārakusalena Dīghasandase-nāpatinā kārapita-Mahāparivenavāsinā Mahānāmo ti garūhi gahitanāmadheyyena thereṇa pubbasihalabhāsitāya Sihal-āṭṭhakathāya bhāsantaram eva vajjiya atthasāram eva gahetvā tantinayānurūpena katassa imassa Saddapadānuvāmsassa atthavāṇṇanā mayā tam eva sannissitena āraddhā padessissariyadubbutṭhibhayarogabbhayādīvividhaantarāyayuttakāle pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāvākapacekkabuddhādīnam porāṇānam kiccam pubbavāmsatthāppakāsanato ayam Vāmsatthappakāsinī nāmā ti dhāretabbā | |

Padyapadānuvāmsavāṇṇanā vāmsatthappakāsanī niṭṭhitā,
sukho buddhādīnam uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggi samaggādīnam tapo sukho |
siddhir astu | subham astu |
Sambuddhapariṇibbānā dvisahassasatattike
vasse asītisampatte māsamhi sāvane paṇa |
kālapakkhe tu tatiye divase potthakam ayam
katvāna lekhanam Atthadassinā niṭṭhitam katam |

The conclusion sufficiently shows that Turnour was mistaken in stating that this commentary was composed by the author of the *Mahāvamsa* himself. He was misled probably by the explanation of the first line of the work, where the paraphrase as well as the text speaks in the first person. Excepting such cases, the commentator uses, when speaking of the author, the third person, calling him the ācariya ; for instance, in the note inaccurately translated in Turnour's Introduction, p. xxxii, of which I give here the full text :

fol. kha' : evam ācariyo paṭhamāya gāthāya ratanattayassa katābhimānena vibatantarāyo Mahāvamsam pavakkhāmiti patīññam katvā idāni yeva *Porāṇasihalatṭhakathāmahāvamse* vijjamāne pi kasmā ācariyo imam *Padyapadānuvāmsam* akāsi

ti vadeyya tesam tam saṅkhepam vacanam apacchinditvâ Padyapadânuvamsassa karaṇe payojanam ca ettha Porâṇakaatthakathâmahâvamsamhi atisaṅkhepâdayo pi siyâ pari-kappitâ dosâ nâma atthi te tato parivajjetvâ kathetukâmassa imassa Padyapadânuvamsassa attanâ karaṇavidhiñ ca dassento dutiyagâthâm âha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharâ ti katthaci likhitani ti.

Finally, if there could remain any doubt, it would be removed by the comments which the Tîkâ gives on Mahâv. p. 21, 5 (fol. ghau):

Dhammarucikâ ti ime Abhayagirivâsino bhikkhu, Sâgalikâ nâma Mahâsenarañño Jetavanavâsino bhikkhû ti datthabbâ | tesam Abhayagirivâsino Lamkâdîpamhi sâsanassa patiṭṭhânâ sattarasavassamattâdhikesu dvîsu vassasatesu atikkantesu Vatṭagâmanîrañño kâle bhagavato âhaccabbhâsita-Vinayapitakato bandhakaparivâram (read: Khandhakaparivâram) atthantarapâṭhantararakaraṇavasena bhedam katvâ theravâdato nikhamma Dhammarucikavâdâ nâma hutvâ tena Vatṭagâmaninâ Abhayagirivihâramhi kârâpîte tattha vasimsu | tato Jetavanavâsino pi ekacattâlisavassamattâdhikesu tisu vassasatesu atikkantesu Jetavanavihârapatiṭṭhânâ pubbe eva Dhammarucikavâdato nikhamma Dakkhinavihâramhi vasitvâ te pi bhagavato âhaccabbhâsita-Vinayapitakato Ubhatovibhâgam gahetvâ athantarapâṭhantararakaraṇavasena tam bhedam katvâ Sâgalikavâdâ nâma hutvâ Mahâsenarañño Jetavanamhi vihâre kârite vepullam gantvâ tattha vasimsu | tena vuttam Dhammarucikâ Sâgalikâ Lamkâdîpamhi bhinnakâ ti | tato pana atirekapaññâsamattâdhikesu tisu vassasatesu atikkantesu Bhâgineyyadâthâpatissa rañño kâle Jetavanavihâramhi Kurundacullakaparivenavâsi Dâthâvedhakanâmako ca bhikkhu tatthe[va] Kolambahârakaparivenavâsi Dâthâvedhanâmako bhikkhu câ ti iti ime dve asappurisacittakâ attukkâmsakaparavamsakâ ussâpitanikâyantaraladdhikâ vihataparalokabbhayadassâvitâ vihatadhammasuttikâ ca Dhammaruci-

kavādato Ubhatovibhaṅge Sāgalikavādato Kandhakapari-vārañ ca gahetvā Mahāvihāravāsino patiyekkā jātā ti idam abhūtatthaparidipakavacanañ ca aññavādantarapaṭisamyuttavacanañ ca attānam pāṭhabbyākhyānantarāgatam katvā likhitvā ṭhapesum.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursions, some of which Turnour has translated in his Introduction to the Mahāvamsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pāli text of two of the excursions given in English by Turnour.

f. *ghrī'-ghrī* (Turnour, p. xxxvii): ayam pana Susunāgo nāma amacco kassa putto kena posito ti | Vesāliyam hi aññatarassa Licchavirañño putto | tassāyam evam ekāya nagarasobhiniyā kuechismim gahitapaṭisandhiko aññatarena amaccaputtena posito ti *Uttaravihāravāsinam atṭhakathāyam* vuttam evam sati pi mayam samayavirodhabhāvattā tass' uppatisamkhepamattam dassayissāma | katham | ekasmim hē samaye kira Licchavirājāno sannipatitvā na amhākam nagaram ṭhānappattāya nagarasobhiniyā virahitam sobhatīti (comp. Mahāvagga, viii. 1, 2) evam maññitvā aññatarasamānajātikam mātugāmam tasmim ṭhānante ṭhapesum | tesam aññataro rājā tam gahetvā attano geham ānetvā sattāham attano gehe yeva vasāpetvā tasmim gahitagabbho vissajjesi | sā attano geham gantvā paripuṇṇagabbho vijāyanti māmsapesim vijāyitvā kin ti pucchitvā māmsapesīti vutte domanassappatī lajjabhyā pi upaddutāya ukkhaliyā pakkhipitvā aññena pidahanena supihitam katvā dhātiyā datvā paccūsakāle yeva samkhāratṭhāne ṭhapāpesi | tasmim tāya ṭhapitamatte yeva tam nagarapariggāhiko eko nāgarājā disvā attano bhogehi parikkhipitvā upari mahantam phaṇam katvā dissamānarūpeneva ṭhatvā attānam disvā sannipatitesu mahājanesu sū sū ti saddham katvā antaradhāyi | atha kho tam ṭhānam upagatajano tam disvā vivaritvā parinatamāmāsapesijam sampannalakkhaṇam dhaññavatiputtapaṭilābhām addasa disvān' assa sañjātapemo ahositi | tattheko amaccuputto tasmim sañjātapemo tam gharām netvā paṭijagganto nāmagahana-divase amunā sū sū ti katasaddena nāgarañño rakkhitattā

Susunâgo ti nâmam akâsi | so tato paññhâya evam tena posiyamâno anukkamena viññubhâvam patvâ âcârasampannataro nâgarehi sâdhusundarataro 'tiva sammato ahosi | tasnâ tassa Nâgadâsakassa rañño kujjhitvâ | tehi nâgarehi katâbhisekâ Susunâgo nâmam râjâ ti pâkatañ ahosi |

f. għau'—ghaħ (Turnour, p. xxxviii): Kâlâsokassa puttâ tû (p. 21, 7 Turn.) tiâdîm āha | . . . Kâlâsokassa atraja-puttâ dasa bhâtukâ ahesun ti attho | tesam pana nâmam *Atthakathâya* vuttam | nava Nandâ tato āsun ti tato dasa bhâtunam antarâ samânâm eva nâmakâ Nandanâma nava râjâno ahesun ti attho | tesam hi jettho pana aūñatakulassa putto ti ca paccantavâsiko ti ca tesam navannam uppattikkamañ ca *Uttaravihâra Atthakathâya* vuttam | mayam pi samkhepena tesam uppattimattam samayâvirodhamattâ kathey-yâma | pubbe kira Kâlâsokaputtânam rajje yeva paccantavâsiko eko mahâcoro uppajjîtvâ laddhapakkho rattham vilumpamâno vicarati | tassa manussâ pane gâmaghâtakamam karontâ yam gâmam vilumpanti bhañdam tasmin gâme manussehi gâhâpetvâ Malayam netvâ bhañdam gahetvâ manusse ca vissajjentî | ath' ekadivasam te corâ evam karontâ ekam nibbitikam thâmajavasampannam yodhasadisam purisam gahetvâ tena saddhim gâhâpetvâ Malayam nenti | so tehi niyamâno te kim vo kammam karontâ vicarathâ ti pucchitvâ tehi bho dâsa purisa na mayam aūñam pi kasigorakkhâdi-kammañ karoma iminâ va nihârena gâmaghâtakâdini katvâ dhanam ca dhaññam ca uppâdetvâ macchamamsasurâpânâdini patiyâdetvâ khâdantâ sukhera jîvitavutti karomâ ti vutte sâdhu vata ayam eva tesam jîvitavutti aham pi teh' eva saddhim evam eva jîvitam kappeyyâmîti cintetvâ puna āha aham pi tumbâkam santike vasitvâ tumbâkam sahâyo bhavissâmîti tumhe mam pi gahetvâ vicarathâ ti | te sâdhû ti tam gahetvâ attânam santike vasâpesum | atb' ekadivasam te corâ gâmaghâtakammañ karontâ ekam âvudhahatthasurapurisehi sampannam paccantagâmam pavisim̄su | tesu pavitthamattesu gâmagâvâsino utthâya te majjhe katvâ gâmanîm gahetvâ asinâ paritvâ jîvitakkhayam pâpesum | corâ pana yena vâtena vâ palâyitvâ Malayam gantvâ tattha sannipatitvâ tassa mata-bhâvam jânitvâ tasmin vinañthe amhâkam parihânbhâvo

paññāyissati tam hi vinā amhehi ito paññāya gāmaghātādi-
 kammakaraṇam nāma kassa bhāro idha vasiṭum pi na sakkā
 evam no nānābhāvo vinābhāvo paññāyissatīti rodamānā nisī-
 dimsu | amu esa puriso te upasamkamitvā kasmā rodathā ti
 pucchitvā tehi no gāmaghātākammakaraṇakāle pavesanikkha-
 manāya purecārikasūrapurisassa abhāvakaraṇena rodamānā
 ti vutte tena bho tumhe mā rodatha so yeva kammam kātum
 sakkoti na añño aham eva tam kammam kātum sakkhissāmīti
 itho paññāya mā cintayitthā tiādīm āha | te tassa vacanena
 assāsajātā sādhu ti tam purisam tasmi gāmanītthāne ṭhape-
 sum | so tato paññāya aham Nando nāmā ti attano nāmā
 sāvetvā tehi saddhīm purimanayeneva rāṭṭham vilumpamāno
 vicaranto attano sabhātuke nātivagge ca sannipātāpetvā tehi
 pi laddhapakkho hutvā vicaranto | ath' ekadivasam sapurisam
 sannipātāpetvā aham bho na idam kammam surapurisehi
 kātabbam ambādisānam nānucchavikam hinapurisānam eva
 idam kammam anucchavikam tasmā kim iminā rajjam gan-
 hissāmā ti | te sādhū ti sampāticchimṣu | so tasmīm sampā-
 ticchite saparivāro yuddhasajjo ekam paccantanagaram gantvā
 rajjam vā detu yuddham vā ti | te tam sutvā sabbe samā-
 gamma tadanurūpāya mantanāya mantetvā samānacchandā
 tena saha mittasatthavam akāmsu | iminā va nayena so
 yebhuyyena Jambudipavāsino manusse hatthagatam katvā
 tato Pāṭaliputtam gantvā tathā rajjam gahetvā rāṭṭham
 anusāsamāno na cirasseva kālam akāsi | tato tassa bhātarā
 paṭipātiyā rajjam anussāsimsu | te pana sabbe dvāvisati vassāni
 rajjam karimṣu ti | tena vuttam nava Nandā tato āsum | pe |
 rajjam samanusāsiyun ti | pe | tathā kamenevāti vuddha-
 paṭipātiyā eva | tesam pana kaniṭṭho navamo sayam dhanani-
 dahanavittikatāya Dhananando nāma ahosi | so hi paṭiladdbhā-
 bhiseko va macchariyābhībhūto dhananidahanakammam eva
 me kātum vāṭṭatīti cintetvā tato tato asitikotippamānam dha-
 nasañcayam katvā sayam eva tam gāhāpetvā Gaṅgātīram
 gantvā sākhāvaranena Mahāgaṅgam pidahāpetvā mātikāñ
 ca katvā tato udakam aññatthaabhimukham kārāpetvā anto-
 Gaṅgāya pāsānatale mahantam āvāṭam kārāpetvā tattha dha-
 nam nidahitvā tatopari pāsāne santharāpetvā tatopari udaka-
 nivāraṇatthāya vilinaloham okirāpetvā gulapāsāne attharā-

petvâ puna sodakam vissajjâpetvâ tam pakatipâsânatalam
 viya jâte udakam vissajjâpesi | puna attano ânâpavattana-
 tthâne cammajaturukkhapâsânapavattâpanakârañâdîhi dha-
 nasañcayam kârâpetvâ tattheva akâsi | evam katipayavârehi
 akâsiti vuttam hoti | tena avocumha tesam pana kanitho
 navamo sayam dhananidahanavittikattâya Dhananando nâma
 ahosî ti | Moriyânan ti attânam nagaram siriya eva sañjâtam
 Moriyâ ti laddhavo(hâ)rânam khattiyanan ti attho | tehi
 pana dharanâne yeva bhagavati Viñudhabhena upaddutâ
 te pi Sâkiyâ Himavantam pavisitvâ aññataram salilâya sam-
 pannam ussannapippalipavanâdîhi pâdapavanehi upasobhi-
 tam ramanîyam bhûmibhâgam disvâ tatthâ 'bhinivitthapema-
 hadayâ tasmim thâne suvibhattam mahâpathadvârakotthâ-
 kam thirapâkâraparikkhittam ârâmauyyânâdividharâma-
 neyyasampannam nagaram mâpesum | api ca tam mayûragi-
 vasamkâsam chadanîthikapasâdapanti koñcamayûragananâ-
 dehi pûritam ugghositañ ca ahosi | tena te tassa nagarassa
 sâmino Sâkiyâ ca | tesam puttapatutâ ca sakala-Jambudîpe
 Moriyâ nâmâ ti pâkañâ jâtâ | tato ppabhuti tesam vamso
 Moriyavamso ti vuccati | tena vuttam Moriyânam khatti-
 yânam vamse jâtan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sinhalese writing. The MS. contains three different works:

1. fol. ka—gu (each page is divided into 3 columns; 7 lines). The *Dipavamsa*. This manuscript belongs to the better class, though it is not free from the great deficiencies common to all MSS. of the Dipavamsa.

2. fol. gû—câi (8 lines). The *Dâthâvamsa*.

3. fol. co—jo (7 lines on an average). At the end of the MS. there is a Burmese subscription, apparently written by a different hand from that in which the work itself is written. It is dated in Sakk. 1136=A.D. 1775. The *Lalâṭadhâturâmsa*, prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulam suddham dhammam saṅgham anutaram
 namassitvā pavakkhāmi Dhātuvamsapakāsakam |
 tikkhattum āgamā nātho Lampādīpam manoramam
 sattānam bitam icchanto sāsanassa ciratthitum |

The chapters of the work are : tathāgatassa gamano nāma
 paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutā-
 dhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo
 p. (f. chli')—pakinnako n. catuttho p. (f. chām')—dhātani-
 dhānādhikāro n. pañcamo p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñī; 8
 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—dām; 8-9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of
 the work, giving the text according to No. 96, and subjoining
 the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
 upagañchi *Nāgasenam* Gaṅgā va yatha sāgaram |
 āsajja rājā citrakathim¹ ukkādhāram tamonudam
 āpucchi nipuno pañhe² thānāthānagate puthu |
 pucchāvissajjanā ceva gambhiratthupanissitā
 hadayaṅgamā kannasukhā³ abbhutā lomahamsanā |
 Abhidhammavinyogālhā⁴ suttajālasamatthitā
 Nāgasenakathā citrā opammehi nayehi ca |
 tatthañānam panidhāya⁵ hāsayitvāna māṇasam⁶
 sunotha nipuno (corr. nipuṇe)⁷ pañhe kamkhāthānavi-
 dālāne⁸ ti |

tam yathānusūyate | atthi *Fonakākam* (corr. ^onam)⁹ nānā-
 puṭabhedanam *Sāgalan* nāma nagaram nadīpabbatasohitam
 ramanīyabhūmippadesabhāgam¹⁰ ārāmuyyānopavanatalāka-

pokkharaṇīsampannam nadīpabbatavanarāmaneyyakam¹¹ su-tavantanimmitam nihatapaccattikapaccāmittam¹² anupapīli-tam¹³ vividhavicitradalham¹⁴ atṭālakoṭṭakam¹⁵ varapavara-gopuratoraṇam gambhīraparikhapaṇḍarapākāraparikkhittan-tepuram suvibhāttavithi(*corr.* vīthi-)caccaracatukkasimghāt-akam¹⁶ suppasāritānekavidhavarabhaṇḍaparipūritantarāpa-nam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikha-rasamkāsavarabhāvanasatasahassi (*corr.* °ssa-) patimanḍitam¹⁸ gajahayarathapanti (*corr.* patti-) samā-kulam¹⁹ abhirūpanara-nāriṇānucaritam ākinṇajajanamanussam puthukhattiyabrah-maṇavessasuddham²⁰ vividhasamanabrahmaṇā-sabhajanasaṇghātītam²¹ bahuvidhavijjāvantanaranavirāni-sevitam kāsikakotumbarakādinānāvidhavatthāpaṇasampanam²² suppasāritarucirabahu- (*added*: vidha) pupphagandhagandhā-panagandbagandhitam²³ āsimsanīyyabahuratta- (*corr.* °tana) paripūritam²⁴ disāmukhasuppasāritāpaṇasimghārivāri- (*corr.* °ni) jaganānucaritam²⁵ kabāpanarajatasuvannakamsapatthara-paripuram²⁶ pajjotamānanidhiniketam pahutadhanadhamñā-vitthūpakaraṇam²⁷ paripuṇṇakosakoṭṭhāraṇam bahuvanṇapā-nam²⁸ bahuvidhakhajjabhojjaleyayapeyyasāyaniyya²⁹ Uttara-kurusamkāsam³⁰ sampannasassam Ālakamandā³¹ viya deva-puram |

*Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇa-sukhā, 4) °gāthā, 5) paṇidhāya, 6) mānasam, 7) nipiṇe, 8) °thānavidhālāne, 9) yonam, *corr.* yonakānam, 10) bhitam ramanīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaneyyakam, 12) °paccatthika°, 13) anuppilitam, 14) °vicitrādālham, 15) °koṭṭhakam, 16) °vīthivaccara°, 17) °samūpas°, 18) bha-vanṇasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇa-brāhmaṇasabbhājanasamghātītam, 22) °vatthāpanasampannam, 23) °bahuvidhapuppha°, 24) °niyabahuratana°, 25) °simgā-ravānija°, 26) °paripūram, 27) pahūtadhanadhamñāvittūpa-karaṇam, 28) bahannapānam, 29) °sāyaniyyam, 30) °sam-khāsam, 31) Alak°.*

The Pāli introduction runs thus: *namo, etc.*

nātham natvāna nāthassa kassam sāsanavuddhiyā
 Kalyāṇisimāy' uppattibhūtapāthassa nissayam |
 Dhammacetyābhidhānena Rāmādhipatināminā
 rañā Rāmañadese hi Kalyāṇināmikam simam |
 ācariye sammanetvā tāya uppattikāraṇam
 nātum silāpattakesu¹ thapitam likkhiya 'kkharam |
 tato pi nibato gandho aparācariyehi so² |
 na uggalitakkharattā³ sudujjānattato mayā
 sodhetum nussahattā pi thapito cīrassam 'dhunā |
 paramparāgottāvāsanābhīnīkkhanagāminā
 nātakupāsakeneva tumhādisehy adipane |
 gandhasāravijjanterhi satti satti⁴ sujānitum
 pacchimājanatā kivam ityādinābhiyācito |
 sāsanassopakārāya Mrammabhāsāya jānitum
 visodhetvā yathāsattim racissam tassa nissayam |
 yuttāyuttam vicintetvā ayuttam tam susodhiya
 yuttam thānam dhārayantu mānadosavivajjītā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins:⁵ *namo, etc.*

Manumanosāram vande dasabbalam amāndite (āman-
 dite, B.)
 paṭhaviyā patiechanne vasantam 'malakam viyam (ama-
 lakam viya passantam, B.) |
 lokiyattarasaddhammam Nerucakkavalādikam
 dhammañi cassa supūjeyyam puñ(ñ)akhettam gaṇam api |
 Manusāradhammasatt(h)am kālantarena sabbaso
 paramparalikkhitena pamādasahitam yato |

¹ *pattakesu, the text repeated with the Burmese version.

² yo.

³ nāthaggō.

⁴ sakkhissati.

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandiyam (tandiyâñ ca, B.) visodhento
 maham dâni
 akkhadassânam athâya bâlânam suñhu dîpissam |
 kâruñaya 'ssa codite buddhesi 'nena bhâtunâ
 sagâravam 'bhiyâcito porânakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajanâsajjanâsevam narânarâbhivuddhikam
 pârañgam 'pârañgam netam viram viram 'bhivandiya |
 dhammasattam vicâremi vicittanayamanditam
 bahusattakalokânam catvâgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pâli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanîti*, collection of rules and proverbs for life and
 society ; Pâli and Burmese. Begins :

lokanidhi pavakkhami nânâsat/asamuddhitam
 mâgateneva sañkhepam vanditvâ ratanattayam |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Râjanîti*, similar collection of rules for royal govern-
 ment ; Pâli and Burmese. Begins :

saddhâ bhavantu jinasakkâ varâbhivuddhiyo |
 râjanîtisattham rañño dhammatthasukhasâdhanam
 vuccate buddhivuddhattham pararatthavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese
 letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature ekādasavagga, but neither beginning nor end are coincident with any division of the work.

The fragment begins: lātu-(ku ?)salām kammam avisesena samuddayasaccañ ti saccavibhainge vuttam | tasmā avijjāpaccayā sañkhārā ti avijjāsayasañkharam dutiyasaccappabhavam etc.

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khū is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins: namo etc.

ādito upasampannasikkhitabbam samātikam
Khuddasikkham pavakkhāmī vanditvā ratanatthayam |
 pārājikā ca cattāro garukā nava cīvaram
 rajanāni ca patto ca tālakā (thālakā, the Nissaya) ca pavā-
 vanā |
 kālikā ca paṭiggaho māmisesu ca akappiyam
 nisaggyāni pācitti samaṇatappā ca bhūmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | etc.

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicārino
 parissamo na sambhoti mātulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapanññiyaketunā
 therena rajitā dhammadvinayaññupasamṣitā |
 etthāvatā 'yam niṭṭhānam Khuddasikkhā upākatā
 pañcamattehi gāthānam satehi parimāṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, text with single explanatory remarks in Pāli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viññâtu 'ttho hi sakkâ nañ sante pi pubbanissaye
sukhena mandamañenahi bhikkhunâ 'ham bhiyâcito |
racissa Paññâmañjûñâ sikkhâkâmena nissayam
nâtisankhepavithâram navam pîtivivâddhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Atthasâlinî (No. 45). I give the complete text as far as in No. 45.

Kusannâmassa nagrassa purattimapadesake
sâsanârûjabhûtassa adhbayojanapamâñake |
Nerañtivhayagâmassa pacchimam ïsanissite
uttarasmi disâbhâge thâne pañcadhanusake |
gamanâgamañasampanna Mañiratanandmake
alaye puñanippatte santâsane tibhummike |
bahuggahañavâcakena atigambhiyabuddhinâ
âdimh' ânisasaddena (*sic, ariyasaddena* the repetition
with the Burmese version) Alañkâro tinâminâ |
mahâtherena yuttena na âhâpetvâna sabbaso
sâvakânam vâcanañ ca antarâ antarakkhake |
sampañso dvisabassañ ca dvisatam jinasâsane
tesâthivavassa(vessa ?)katato (vassaganato, the repetition)
racito nissaro sayam |
navabhû Khuddhasikkhâya muñisâsanabuddhiyâ |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (tvai) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcast atthasi achum aprat, a moral work chiefly about the duties of householders. Pâli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jitajeyyam vuram buddham tilokaggavinayakam
 natvā gihipati padam vakkh' uddhari tato tato |
 athānatham manati jānātiti manusso | gahaṭṭhasilam
 nāma pañcaṅgasilam aṭhaṅgasilam dasaṅgasilai ca terusa
 dhūtaṅgesu ekāsanikaṅgapattapiṇḍikāṅgavasena dve dhū-
 taṅgāni ca | imāni silāni gahaṭṭhānam vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters *ka*—ñīri (the same leaf has the two signatures *ke* and *kai*), the last leaf containing an index to the whole work. 8-9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: *namo etc.*

mahākāruṇikam nātham dhamman tena sudesitam
 natvāna ariyasamgħañ ca dakkhiṇeyyam niraṅgaṇam |
 dassayissam samāsena pavaram Sārasaṅgaham
 samāharitvā vividham nayam sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Piṭakattayadhārino
Buddhappiyavhayatherassa yo sissān' antimo yati |
 tena Siddhatthanāmena dhīmatā suciyuttinā
 therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopaedia of Buddhist theology and cosmology. It is divided into the following chapters: buddhānam abhinibhārakathā (ends f. ki)—tathāgatassa acchāriyakathā (f. kām')—pañcaantaradhānakathā (f. khu')—mūnino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyāphalasaṅghanayo (f. khṛi')—dhamme acchāriyakathā (f. kho')—saṅghe acchāriyakathā (f. gū')—niddāvibhāvanam (f. gri')—supinavibhāvanam (f. gli')—ratanadvayasantakapari-vattanakathā (f. gli')—saraṇagamanassa bhedasaṅghanayo (f. ge')—silānam pabhedasaṅghanayo (f. ghi)—kammaṭṭhā-nasaṅghanayo (f. gho)—nibbānassa vibhāvanam (f. ghau)—ratanattaye agāravavibhāvanakathā (f. ghau')—janakādi-kammaṭṭhānasasaṅghanayo (f. nū)—ānantariyakammavibhāvanam (f. nṛi')—micchādiṭṭhivibhāvanam (f. nli')—ariyūpavā-davibhāvananayo (f. nli')—kuhakādīnañ ca kathāsaṅghanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nâm')—dânâdipuññasâṅgahanayo (f. cû)—sattânam âhârabhedanayasaṅgaho (f. eli')—yonivibhâvananayasaṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatînam sarûpavibhâvanam (f. chu)—pandakânam vibhâvanam (f. chu')—nâgânam vibhâvanakathâ (f. chri)—supanñânam vibhâvanakathâ (f. chri')—petânam vibhâvanam (f. chli)—asurânam vibhâvanam (f. chli)—devatânam vibhâvanam (f. chli')—mahivâdhanakathâ (f. che')—mahicalanakathâ (f. chau')—vuṭṭhivâtâdinam saṅgahanayo (f. ja)—pakiñakakathâ (f. je')—iddhividhâdisaṅgahanayo (f. jhu')—lokasañthânakathâ (f. nîri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—nîri (the first leaf containing an index of the chapters has no signature); 10-9 lines; Sinhalese writing.

The *Lokadîpasâdra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins :

settham setthadadam buddham loke lokagganâyakam lokabandham mahâviram lokanâtham namâmi 'ham.

Subscription : Siriratanapurâbhidhâne uttamanagare setakuñjarâdhipatibhûtassa mahârañño mâtubhûtâya Susaddhâya mahâdeviyâ kârite ti | punapatâlachâdite sonnamayamahâvihâre vasantena silâcârâdisampannena Tipiṭakapariyattidharena saddhâbuddhiviriyapatimandîtena Sîhaladîpe araññavâsînam pasatthamahâtherânam vamsâlaṅkârabhûtena Medhamkaramahâtherâkkhyappatitenâ *Samgharañâ* karato 'yam Lokappadipakasâro ti | — — Lokappadîpâkasârapakaranam *Mahâsaṅgharâjena Dayarâjassa* garunâ racitam samattan ti.

The chapters, as given in the index, are :

I. saṅkhâralokaniddeso. II. nirayagatiniddeso. III. petagatiniddeso (comprehends : sâmaññadukkhavaññanâ—tirokuddasuttam—mahâdevavatthum—pâsânapetavatthum—pâsânathambhapetavatthum—kasipetavatthum—addhatandulapetav.—patâkap.). IV. tiracchânagatiniddeso. V. manussagatiniddeso¹ (comprehends : thûpârabhakathâ—thûpakara-

¹ This chapter contains almost entirely extracts from the *Mahâvamsa*. The story of the Mâgadha kings and the former kings of Ceylon is given very shortly; the account of Dutṭhagâmani's works is almost identical with the *Mahâvamsa*.

nakathā — mahādhātunidhānakathā — Abhayaduṭṭhagāmani-
rañño Tusitadevalokagamanam — Asokamāliniyā uppattikathā —
Sālirājakumārassa uppattikathā — bhatikammakaraṇakathā).
VI. sattalokaniddeso (comprehends: atthakkhaṇaparidīpana-
kathā — kāmāvacaradevānam uppattikathā). VII. okāsaloka-
niddeso. VIII. pakiṇṇakanayasāraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.
Ratanamālā che kyam, a medical work; Pāli text with
Burmese Nissaya. The MS. is very incorrect. The Pāli
introduction begins:¹ namo tassa etc.

sampannā puññaamitam piyajarakhilajanam (piyadh° B.)
buddha(m) trelokasaranam ārabbhā 'dha pranamyam
(idha atthayojanam B.) |
jararogā yadi bhavā tato nikkhitum
ratanamālācariyo osathā (°tham B.) gāyāgāyati |

111 (Turnour Collection).

Miscellaneous Pāli and Sinhalese MS., written in Sin-
halese characters. I here omit the parts which are merely
Sinhalese.

No. 2. 3 leaves (ka—ki); 8-7 lines. The last page con-
tains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin
amutuwen tanāpu ashtakayayi. 8 verses in honour of “Jorji
Tarnnaru” (George Turnour); Pāli with Sinhalese version.

No. 3. 4 leaves (ka—ki); 7-8 lines. Similar 8 verses,
Pāli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8
verses in honour of Buddha.

No. 6. 2 leaves (ka—kā); 8 lines. Title: Asgiri Wihāre
Miyanamade Unnānsē wisin amutuwen tanāpu ashtakayayi.
Contents similar to No. 2.

No. 7. 4 leaves without signature; 7-8 lines. 7 verses in
honour of Buddha, Pāli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7-9 lines. Beginning of the
Mahāparinibbānasutta, Pāli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in
sections in the Burmese version.

text ends with the words : Vajjînam pâti kamkhâ no parihâni ti (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pâli and Sinhalese notes on the words saddhamman̄ antaradhâpenti.

No. 15. One leaf containing an extract from the Ânguttarâttthakathâ (dukanipâtavâññanâ) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pâli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters gu—gau ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras; the little treatise is called in the introductory stanza *Thûpavamsa*. Begins : namo etc.

buddbañ ca dhammañ ca gañam namitvâ aggam visud-
dham janapumñkhettam

chakesadhâtûnañ ca *Thûpavamsam* vakkhâm' aham sâsa-
navaddhbanâya |

ekasmiñ kira samaye amhâkam bhagavâ Râjagaha viharati
Veluvane Kalandakanivâpe tatrâpi kho bhagavâ catunnam
parisânam dhammam desesi âdikalyânam majjhe kalyânam
pariyosânakalyânam sâththam sabyañjanam kevalaparipuññam.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guñasâgaro Nânapanditô Revato ti cha khinâsavâ eka-
cchandâ hutvâ yena bhagavâ ten' upasamkamîmsu etc.

The fragment ends : Revatatherassa batthato anûpamam
kesadhâtum sampañcchitvâ gandhodakanûnâpetvâ suvanñna-
rajatamayehi pupphei dîpehi ca dhâtu khamâpetvâ cañgo-
take thapesum tam khanâñ ñeva hetthâvuttappakârâni patha-
vikampanâdini acchariyâni pâturahesum dasa sahassa ca.

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